THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

SACRED MELODIES.—NO. XII.

In radiance he came from the mount where he bowed,
To talk with the Lord in the veil of the cloud,
And light flashed before him, as trembling he trod,
From the mountain that quaked at the coming of God.

'Twas Israel's Prophet—oh breathe not his name,
Who talked with the Lord till his visage was flame;
Whose brow from the smile of Jehovah did glow,
And shone with the blaze of his glory below.
Oh, bright as the mercy-seat, dazzling afar,
He rose on the night of the vale like a star,
And dread was the height to the recreant's mirth,
Who praised his grim idol, while God was on earth.

Then flew the swift shudder electric of fear,
And stole the breath-whisper of guilt on the ear,
And the dancer was dumb at his orgies abhorr'd,
And the robe-spotted priest knew the friend of the Lord.
And the virgins of Judah are lightsome of limb
As they whirl round the calf to a love-lighted hymn;
And the light damsel's heel hath a language that speaks,
And the hue of her heart flushes warm on her cheeks.
A moment—and mute as the startled gazelle,
All wild is her eye—the dark eye of her spell!
And breaks the frail ring o'er the dance-beaten sod,
Like flowers dropping pale from their garlanded god.

So dazzling the beauty of holiness bright!
The glory of goodness—the wonderful light!
So, Lord, I would shine from my converse above,
So shed on the nations the light of thy love.
And so from the mountain the height of my prayer,
When, dwelling with thee, it was good to be there;
Grant, Lord, I may stoop to the vallies below,
With visage all radiant, with features that glow.

For the Churchman.

PROSPERITY.

All seek thee—from the palace walls of state,
To the low cottage where the poor man hides,
The sons of earth for unseen blessings wait,
And ask, in each estate, some gift beside.
We trust to thee for happiness, and deem
We shall know all of bliss in finding thee,
Believe not, fortune's favors oft may be,
As weak and shadowy as a midnight dream:
Ah! we should humbly bask beneath thy smile,
For thou may'st prove a fatal boon when given,
Under thy mask the tempter may beguile,
Luring the soul from virtue and from heaven;
Thou hold'st a poisoned chalice to the lip,
Sweet to the taste, yet they may die who sip.

ADVERSITY.

Thou art a harsh instructor—yet by thee,
We learn important lessons—thou dost teach
How frail and fleeting earthly hopes may be,
How oft the goal recedes we strive to reach,
Thine is a form of darkness, and we turn
Heart-sick and weary from the sad embrace,
Would fly thy dreaded presence ever stern,
And trembling, hide us from thy frowning face.
But through the world's dim pathway, thy cold hand,
Is leading to a home of joy and peace,
And on the borders of that better land,
Will thy sharp ministry for ever cease,
And we shall bless thee, safely landed there,
And know in heaven how good thy bitter teachings were.

M. N. M.

From Perceval's Roman Schism.

ROMAN SCHISM.

The main question then, between the Churches, appears simply to be this: "Is the Church of Rome warranted in thus interrupting Christian unity, and causing division among the believers in Jesus Christ, by erecting this wall of partition? If the doctrines in question are necessary to salvation, unquestionably she is warranted, in respect both to truth and charity; and the English Church worthy of all condemnation for rejecting them. If they are not necessary to salvation, then the Church of Rome is not only not warranted in her course, but is guilty of greater sin than even Balaam dared to commit, while she ventures to "curse whom God hath not cursed." It is affirmed on the part of the Romans, that a belief in the doctrines in question is necessary to salvation, and upon the truth or falsehood of this assertion the main controversy turns. Although the Church of England has recognized only one standard for ascertaining necessary Christian truth, namely, the record of holy Scripture, (not as undervaluing tradition, but as rightly conceiving that there is no true essential doctrine taught by tradition, but the same is also either contained in holy Scripture or may be proved thereby,) her sons need make no scruple to allow the Romans to avail themselves of the other, which (independent of holy Scripture) their Church has recognized, namely, tradition, either from Christ himself, or from the Holy Spirit, through the mouths of the apostles, preserved by *continual succession* in the Catholic Church.—(*Council of Trent, Sess.* 14.)

If, either according to Scripture, or according to tradition as set forth by *continual succession of witnesses* in the Catholic Church up to the times of the apostles, the Roman position be true, that the doctrines in question are necessary to salvation, it must be capable of being proved so. Let her advocates proceed to show this. It is to this they are invited: a safe invitation, since it is certain that the records of the early Church enable us, in respect of most of the Roman doctrines, to lay our fingers on the very years when, successively, they were compulsorily thrust into the Christian religion, and forced down the consciences of the timid under sentence of anathema. The records of the Church, the writings of the fathers, the decrees of the councils, *the only witnesses of tradition*, enable us to assert, without fear of contradiction, that no one of the doctrines in question was authoritatively adopted until nearly the close of the eighth century, when image worship was enjoined by anathema, at the Deutero-Nicene Council. If any of the bishops of the Church of Rome think they can prove to the contrary, in God's name let them do it; for we seek not victory, but truth. Let them show, if they can, any earlier authority for the compulsory adopting any one of the doctrines in question, or making it a term of communion. But if they cannot, then they are witnesses against themselves, that they are teaching, for necessary Christian truths, doctrines which they can produce no authority for so teaching from either of those sources, from which alone they themselves affirm Christian truth is to be derived.

Now, to bring this question to the shortest issue, let us try it in a few instances. The Church of Rome enforces, on pain of anathema, teaches to be essential to salvation, and requires as a condition of communion, an assent to the following propositions:

1. That they are accursed who do not honor, salute, and honorably worship the holy and venerable images.—*Deutero-Nicene*. See pp. 109, 110, 111. *Creed of Pius IV.* p. xlviii.

2. That they are accursed who do not believe that Christ is present in the holy eucharist by way of transubstantiation: or who affirm that after consecration the substance of the bread and wine remain in the consecrated elements.—*Lateran* iv. pp. 132, 133. *Trent*, pp. 238, 239. *Creed of Pius IV.* p. xlviii.

3. That they are accursed who do not believe that there is a purgatory.—*Florence*, pp. 152, 153. *Trent*, p. 333. *Creed of Pius IV.* p. xlviii.

4. That they are accursed who do not receive for sacred and canonical the books of Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, two of Maccabees, and the additions to the Book of Daniel, to wit, the story of Susanna, the Song of the Three Children, and the history of Bel and the Dragon.—*Trent*, p. 161. *Creed of Pius IV.* p. xlix.

5. That they are accursed who deny that confirmation, repentance, extreme unction, orders, and matrimony, are truly and properly sacraments.—*Trent*, p. 213. *Creed of Pius IV.* p. xlvii.

6. That they are accursed who shall say that there is not required in the ministers, while they perform and confer the sacraments, at least the intention of doing what the Church does.—*Trent*, p. 217.

7. That they are accursed who deny that the Church of Rome is the mother and mistress of all Churches.—*Creed of Pius IV.* p. xlviii.

8. That they are accursed who refuse obedience to the Bishop of Rome.—*Creed of Pius IV.* p. xlviii.

9. That they are accursed who shall deny that whole and entire Christ, body and blood, soul and divinity, is contained at the same time in every species of bread in the eucharist, and in every particle thereof; and in every species of wine in the eucharist, and in every particle thereof.—*Trent*, pp. 230, 240.

10. That they are accursed who shall deny that Christ, in the eucharist, ought to be carried about and exhibited to the people—*Trent*, p. 241.

11. That they are accursed who shall deny that sacramental confession to the priests of every sin was ordained by Christ, and is by divine authority necessary for forgiveness.—*Trent*, p. 281.

12. That they are accursed who shall affirm that the sacramental absolution of the priest is a ministerial and not a judicial act.—*Trent*, p. 283.

13. That they are accursed who shall say that the anointing of the sick does not confer grace.—*Trent*, p. 288.

14. That they are accursed who shall say that by the command of God all and each of Christ's faithful people ought to receive both species of the most holy sacrament of the eucharist.—*Trent*, p. 296.

15. That they are accursed who shall say that the masses in which the priest alone receives sacramental communion, are unlawful.—*Trent*, p. 311.

16. That they are accursed who shall say that the Church has not power to dispense with the Levitical degrees of consanguinity as impediments to marriage.—*Trent*, p. 327.

17. That they are accursed who shall deny that marriage, solemnized but not consummated, is dissolved by the religious profession of one of the parties.—*Trent*, p. 328.

18. That they are accursed who shall say, that the clergy may contract marriages.—*Lateran* i. p. 125. *Lateran* ii. pp. 126, 127. *Trent*, p. 329.

19. That they are accursed who shall deny that the saints departed are to be invoked.—*Trent*, p. 335. *Creed of Pius IV.* p. xlviii.

20. That they are accursed who shall deny the utility of indulgences.—*Trent*, p. 339. *Creed of Pius IV.* p. xlviii.

The advocates of the Church of Rome are challenged to produce one single council, general or provincial, or one single ecclesiastical writer, layman or clerk, in the first seven centuries, who has enforced an assent to any one of these propositions on pain of anathema, or taught an assent to any one of them to be essential to salvation, or require an assent to any one of them as a term of communion.

It is a simple invitation, and may be as simply answered. There needs no lengthened explanation. The plain extract from any council, or any ecclesiastical writer, with a proper reference, will be sufficient. And let them not attempt to say that the sentiments, affirmative or negative, which are condemned in these propositions, had not been broached in the first seven centuries, and that therefore it is unfair to ask for a condemnation of them during that period.

INDIANS IN MICHIGAN.

On the following letter of the Rev. Mr. Cuming, the editor of the Gospel Messenger offers the following remarks.

"If our readers are not interested in the letter from our friend F. H. Cuming, which we have received (it had been missent to Albany by some post master) just in time for insertion, all we have to say is, they differ from us in feeling. How many are the daily proofs of the want of action for the improvement of our own pagan country. Had we not better turn our attention to some plan for making, through God's infinite grace, *one continent* a Christian land, before we waste our energies upon other pagan fields? If the divine Master will not help us in the work of converting the savages of our own land, can we suppose he will promote our efforts upon the savages and semi-barbarians of the vast world beyond the great waters? Let a people professing godliness, calmly consider their duty,—and let a republican people as calmly consider whether there are not more consistent measures for them to pursue, than carrying forward devastation, schemes of speculation, and the exterminating sword? If nations, as such, are not to be tried before the bar of the Sovereign of the world, the individuals, whether in or out of office, must be arraigned there. Let us take care that the red men of the West and South do not prove themselves unimpeached and unimpeachable witnesses on the stand against the pale faces of our country. Let the same care, kindness, prudence, and honesty, observed by the Bishop of Michigan and his companions be observed, and there can be no doubt upon any Christian mind that He who gave himself for the sins of the world will give his Spirit and his blessing to all such efforts."

Ann Arbor, May 13, 1839.

Rev. and Dear Sir,—Your favor, by Mr. H. was duly received. It will afford me pleasure to comply with your request, "occasionally to communicate to you any thing of peculiar interest connected with the Church," that may come to my knowledge in this distant region. The following extract from my journal is at your disposal.

April 15. The bishop of our diocese having kindly invited me to accompany him on a visitation to some part of his extensive charge, I left home this day, in company with the Rev. Mr. Cleveland, of Ohio.

17. This afternoon reached Gull Prairie, where the bishop had promised to wait for us. It is about 100 miles from Ann Arbor, a good part of the distance being along the banks of the Kalamazoo, and through a country of surpassing beauty and fertility. The bishop, with the Rev. Mr. Selkrig, had arrived a short time before us. So soon as it was known that he was there, the Presbyterian minister called upon him, and requested him to preach that evening. It has been said that it was the determination of the persons who settled upon this prairie, no other denomination but their own should occupy that ground. However this may be, we had a large congregation, and the next morning just as we were about starting, the bishop was requested to officiate on his return. This he did: and though there was but an hour for giving the notice, a large number assembled, and I should not be surprised to hear we had a church even in that region.

18. Hitherto we have travelled due west; our course this morning was directly south; and the *special* object for which the journey was undertaken, that of being present at a council to be held by the bishop with the Ottawa tribe of Indians, it was hoped, would this day be accomplished. A ride of a few miles brought us to the mission station of the Rev. Mr. Slater of the Baptist Church. This gentleman has purchased a tract of one thousand acres, about four miles from Gull Prairie. Upon this tract reside about one hundred Indians, *twenty-seven* of whom have been baptized, and appear to be adorning their Christian profession. I shall refer to this band of disciples again. Mr. Slater having kindly consented to act as the bishop's interpreter, we left his residence about noon, and the evening of this day found us at Yankee Springs, five miles from *Middle Village*, the first Indian settlement we were to visit.

19. Some of Mr. Slater's Christianized Indians having gone in advance of us, we found, on our arrival on the village just named, the Indians expecting us. They occupy one of the most lovely spots in nature, their wigwams lining for some distance the banks of the Thorn-apple, one of the most beautiful of the many beautiful streams that water this singularly formed, singularly favored state. In a few moments the council-house was prepared, mats were spread upon the ground for us to sit upon, tobacco was thrown into the centre of the group, and pipes were lighted. The bishop then rose, and having shaken hands, first with the chief, afterwards with all the other Indians, addressed them in substance as follows:

"I am the chief of a tribe of white people. I try to do my people good. I wish to do good to the red men. The Great Spirit teaches me to do good to all men. I want to make you happy. Your great father, the President of the United States, wants you to be happy. He has told me I might buy a tract of land and place you upon it. I wish to do so. I wish to gather you together as a hen gathereth her chickens under her wings, that you may be comfortable and happy. I will place a person among you who will teach you and your children what white people know. Your children, and yourselves, if you are willing, shall be taught to read. You shall all belong to my tribe, and I will take the same care of you that I take of my white children. The land shall not be taken from you. You shall not be sent beyond the Mississippi. I will buy land for you where you have hunted before, and where you may hunt again. Will you go to the place I shall select for you? I want your answer."

As we had several interviews of this kind, and I took more copious notes of a speech made by another chief, let it suffice here to remark, that in reply to the bishop, Noon-day (the name of this chief) expressed much pleasure at what he had heard, and signified his willingness to come into the arrangement, provided the other members of the tribe would consent. He wanted however, to know whether their "younger brother," meaning the Pottawatomies, three of whom were present, (the Ottawas are called the "elder brother,") could not also be taken care of? Upon being assured they could, he said, "that was good."

We resumed our journey about noon, and rode eighteen miles without seeing any habitation, or any human being but ourselves, sometimes passing through dense forests, and sometimes through "oak openings;" and all the while over land of inexhaustible fertility, and abounding in clear, pebly-bottomed, rapidly flowing streams. Part of the distance, however was far from being pleasant. The woods were on fire for miles around; and, with the smoke, and flame, and the falling of trees, we were condiderably annoyed, and in not a little danger. The fire was sufficiently near not only for us to *feel* it, but to make our horses snort, while in one instance, a huge tree fell directly across our road, only about a minute before we reached the spot. "Ah," exclaimed our Indian fellow traveller, as he made his way through the burning grass, "this is like the great fire that will burn up the wicked on the last day."

A good Providence, however, watched over us, and we arrived, without having met with any accident, a short time before sun-set, at that noble stream, Grand River, opposite where the Flat river empties into it. We crossed, and put up for the night, in a log tavern on the banks of the latter. Our Indian (Mashcoh) having proceeded on to the village we were to visit the next morning.

20. Leaving our horses at the inn, we walked a mile and a half to the place where the next council was to be held, passing, in our way several Indian bury places. The graves were covered with shingles, a board being placed at the head of each, with a small aperture to let (the Indians say) "the spirit come out." After one of their number had been buried, the relatives visit the grave for nine successive days, taking with them some tobacco and unleavened bread, which is left at the head of the grave for "the spirit to feed upon." Having arrived at the Indian village we could plainly perceive an impression existed unfavorable to our object. This, we soon ascertained, was occasioned by the fear that they were to be urged to go beyond the Mississippi. They were, however, quickly undeceived; and then they assembled around us. The same preliminaries were observed as marked the previous interview. The bishop commenced his "talk" with them by alludmg to their present pitiable condition, and then addressed them in pretty much the same language he used on the former occasion. The chief replied as follows, his manner being that of a finished orator, very animated, and exceedingly graceful.

"What you say is just. We are poor. Once we were rich, and had large hunting-grounds; now we have nothing. We are poor also in spirit; once we were a mighty nation, but now we are a small band. Once we had rulers, but our fathers are gone. We will tell you our minds. You that wear hats have wisdom in your heads, and can do any thing. We are ignorant, and have no one to advise us. I am a chief, but know nothing. Once we had head men, who could tell us what to do, but they are gone, and our young men are left alone with us. You see us in our confused and scattered state, all broken up; we know not what to do. What you say is good, and we are glad to find you have pity in your hearts for us. But we must hear from other members of the tribe.* What they will do, we will do. When we know their minds we will give you a decided answer. We cannot now say any thing more."

The bishop suggested to them that it was important they should soon come to a conclusion, as he wished to buy the land for them at once, so that they could *plant corn* this season. To this the chief very shrewdly replied, "You men that are wise sometimes take six months to make one law. We wish to think of what you say. We believe it is in your heart to do us good: but we want to hear what our brethren will say." It was then proposed by them that the bishop should see them altogether when they would be assembled to receive their annuity, sometime in June, to which he consented; and we returned to the inn for our horses, another portion of the tribe being to be seen at the mouth of the Thorn-apple, about ten miles down Grand River, and where we arrived about noon.

Leaving the bishop and Mr. Selkrig here, Mr. Cleaveland and myself proceeded on to Grand Rapids, for the purpose of giving no- [illegible] The interview, however, we were told, was similar to the other two, a disposition to come into the arrangement being manifested by those who composed this council.

21. Spent a delightful day in this new, remote, but flourishing village. The bishop preached in the morning, and one of his presbyters in the afternoon. The house (court house) was crowded all day, with a highly intelligent-looking, and a very attentive audience. This is a noble opening for our Church. Several gentlemen assembled, in the evening, at a private house, to confer with the bishop as to what could be done. Well persuaded am I, from what then took place, that a clergyman would be *well* sustained at this point. A more important one there is not in Michigan.

22. A ride of forty miles brought us this evening back to Yankee Springs, a part of it being over burning plains, and through clouds of smoke, the fire that we encountered on Friday continuing still to rage. At noon we stopped under some trees, near a stream, to bait our horses and take our luncheon, there being no house of any description between the mouth of Thorn-apple and Leonard's, a distance of 18 miles.

23. Spent the greater part of the morning in surveying the country around Gun Lake, where more of the Indians reside, and which had been recommended to the bishop as a desirable location for his establishment. It is well adapted for the purpose; the lake abounding in fish, and is besides a lovely sheet of water, 75 miles in circumference, with numerous inlets, and bays, and islands; much of the land about it being of a good quality. At four o'clock we were again at Mr. Slater's residence, the Rev. Mr. Buel and two lay gentlemen from Marshal being added to the party, and here we were witnesses of a scene that can never be obliterated from my memory. Mr. S. having requested the bishop to make some remarks of a religious nature to the Indians under his care, sent for the latter to come to his house. The old chief, Noon-day, sent word he would be glad to have the meeting in his house. Thither we immediately repaired; it is a very comfortable log building. This chief, it must be observed, was the leader of the Indian forces under the British, at the burning of Buffalo, during the last war, and was then a pagan. He is now a subdued, humble-minded, devoted Christian. His wife died sometime since, but she died in the faith of the Gospel. The number assembled in his house was nearly, if not quite, *fifty*. The bishop made them a very plain, excellent address; congratulated them on having come to the knowledge of the truth as it is in Jesus; exhorted them to be consistent, to pray for their yet unconverted brethren, and to be faithful unto death. A hymn was then sung by the Indians in their own language; which, I am sure, some of them *felt*, for I noticed the tears flowing most freely down the cheeks of one of the Indian women. The hymn being finished, the old chief said he would be glad to have the bishop pray with them, but as they could not understand *him* and a prayer to be interpreted would not have a good effect, he himself would pray. He then knelt by his bed-side, *all* the males kneeling also, and the females prostrating themselves upon their faces, and drawing their blankets over their heads, poured forth his soul to God in strains of such fervency, that though *we* could not understand him, yet we could not be *unaffected*. Yes! there we were, *six* clergymen,—*two* laymen, in the house of one who, in the memory of us all, had been one of the most cruel enemies of our religion and country, delighting in scalping our citizens, in desolating our land. Now he was bowing before that God who is no respecter of persons, and we bowing with him and *his people*, all of us "brought nigh by the blood of Jesus," all of us brothers in Christ; heaven's best of blessings invoked for *us* by the red man, his hands but yesterday as it were, red with the blood of our countrymen. O what a glorious Gospel is that, which can change the lion into a lamb, which can convert the merciless savage into a meek, docile, tender hearted-child! God grant it may be made known unto all nations, and its power be felt in every heart. Having concluded his prayer, of which, as we were subsequently informed by Mr. Slater, a great part consisted of thanksgiving for the instruction they had received, and supplication for the success of the object for which the journey had been undertaken, and for our safe return to our families, the old chief bid us farewell, begging we would pray for him and his people, and make him another visit as soon as we could.

My dear Sir, I have given you more of my journal than I at first intended, and perhaps more than will interest yourself or your readers, but I did not see how I could have given less, and made any part of it intelligible. You can, however, use it as you please, and I remain very truly yours,

F. H. Cuming.

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* The remnant of this tribe, now in Michigan, occupy villages or "lodges" at different points between the mouth of Maple River and Grand Rapids, a distance of forty miles.

From the Banner of the Cross.

CONSECRATION OF DR. DELANCEY.

Thursday, the 9th of May, was a day to be remembered by Western New York; and of auspicious omen as we trust in God, for the whole American Church. Being the festival of the Ascension, it was happily selected as the occasion when the apostleship, which dates from that triumphant day, should be conferred anew. The place too had been wisely chosen. The spot on which undaunted and untiring Hobart closed his ministry was to be the starting point of one who had sat at his feet, and had now been designated to carry on his work. The chamber, which his death has made the shrine of many hearts, was near at hand; and the window through which he asked to see the splendors of the setting sun, for the last time, looked down upon the scene. The bishop who had received the apostolical commission at his side, now the venerable senior of the Church, was present with three others of the order; one of them his bosom friend for years, and his successor in his high and holy trust. The days was of the season's best, pure, balmy, bright. The streets of the beautiful village of Auburn, which well deserves its classic name were thronged with cheerful Churchmen. St. Peter's Church, to which all feet were tending, was filled to overflowing. The Convention of the new diocese, the clergy in their robes of office, were assembled, to receive and welcome him who was to be over them in the Lord. The Church in other dioceses was well and ably represented. It was an occasion to swell every bosom with joy, and to lift every heart in adoring gratitude to God. He had blessed with signal blessings the first experiment in that new process of organization, which the rapid increase of his Church had now rendered necessary. He had directed the Primary Convention of the new diocese to choose, as all believe, a pastor after his own heart: and had literally made men to be "of one mind in an house," in their approval of the choice. He had wrought in the hearts of the stewards and trustees of his treasures, to make for the new household a provision such as becomes the spouse and body of Christ. He had put honor on his anointed servant, who had been "faithful in all his house," so that to the very last all hearts cling to him with love, and all tongues are vocal in his praise; and the only thought that marred the general joy in the reception of the new bishop, was that of separation from the old. He had presided in the councils of his Church with the spirit of truth, and love, and peace, so that every arrangement, in its minutest details, had been just, and harmonious, and satisfactory, "and holiness to the Lord" seemed inscribed on the very "bells of the horses." These were evident tokens that God is with us of a truth; and the words of holy Simeon sprang up unbidden from many a heart, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

At the hour appointed, the bishops, the bishop elect, and the officiating clergy, entered from the vestry room. Morning prayer was read by the Rev. Lucius Smith, assisted by the Rev. Dr. Upfolds of the Diocese of Pennsylvania. The collects and the commandments in the ante-communion service were read by the Bishop of Pennsylvania, the epistle by the Bishop of New Jersey, and the gospel by the Bishop of New York. The sermon was preached by the Bishop of New York. The bishop elect was presented to the presiding bishop by the bishops of New York and New Jersey. The testimonials of the Convention of the diocese of Western New York, were read by the secretary, the Rev. Mr. Proal; the certificates of the several standing committees, by the Rev. Mr. Lucas; and the consent of the bishops by the Rev. Dr. Rudd. The bishop elect was attended by the Rev. Messrs. Irving and Prevost. The consecration service was performed by the bishop of the Eastern Diocese, presiding in the House of Bishops; the bishops of Pennsylvania, New York, and New Jersey, uniting in the laying on of hands. The holy communion was administered by Bishop Griswold, assisted by Bishops H. U. Onderdonk, B. T. Onderdonk, Doane, and Delancey.

The sermon, by the Bishop of New York, was a masterly performance; admirably adapted, not only to the occasion, but to the times. The soundest views on subjects the most important to the preservation of the truth and order of the Gospel, were set forth in it with a clearness and a cogency which must bring conviction to every mind that is not closed by prejudice; and every Churchman will be strengthened in his attachment, and animated in his devotion, by its scriptural authorities, its manly bearing, and its evangelical spirit. The closing address touched every heart, and speaker and hearers were melted into sympathetic tears. In the multitude that came forward to receive the holy sacrament of the body and blood of Christ, there was the most conclusive evidence that his "comfortable Gospel" is "truly preached, truly received, and truly followed." Most fervent are our prayers, that of the seed sown on that day, there may be reaped a rich and glorious harvest—that from it, as from a starting point, the Church of God, gathering new energies, and filled with a fuller measure of the Spirit, may press forward to new and nobler triumphs—that the glorious Gospel of his grace as set forth in her services, proclaimed by her ministers, and confirmed in her sacraments, may prove itself more and more the power of God unto salvation—that countless multitudes may flock to her, as "doves to their windows" and the time be hastened when "the whole of Christ's dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the mercy and death of Jesus Christ our Saviour."

In the afternoon, at the opening of the Convention, the Rev. Dr. Shelton, as chairman of the committee to whom had been referred so much of Bishop Onderdonk's address as related to his separation from the Diocese of Western New York, presented in an able and eloquent report, a most just and feeling tribute to the character and services of him who until that day had been for nine years their diocesan. The Rev. Mr. Proal, in behalf of the Convention, then delivered a farewell address, expressing with admirable sympathy, truth, and feeling, their sense of official obligation, and their feelings of personal attachment; to which the bishop briefly replied, that he would make no reply but to commend them "to God, and the word of his grace." The chair being then vacated by Bishop Onderdonk, the newly consecrated bishop was conducted to the chair by a committee, the chairman of which, the Rev. Dr. Rudd, in his happiest manner—and there is none happier—gave him the welcome of the Convention, in words which, coming from his own true heart, found access to the hearts of all, and melted them till they flowed like water. The allusion to the death of Bishop Hobart, whose dying pillow he smoothed, whose dying testimony he witnessed, and whose dying breath he received, reached the very utmost point of human endurance. Bishop Delancey's reply was a lucid and eloquent exposition of the *principles* on which the diocese would be administered by him, closing with an appeal to the clergy and to the laity for their co-operation and confidence, and pledging himself, his "soul, body, and heart, with all their powers and faculties," to their service, for the salvation of souls, and the glory of God. It even advanced his high reputation with those who have long known him, and left nothing wanting to his establishment in the hearts of his new flock, scarcely one of whom had ever seen his face before. In short, we can conceive of nothing, and we could desire nothing more felicitous than this whole occasion with all its circumstances. We congratulate the infant diocese, already numbering seventy-six of the clergy, on being now complete in its organization, with such a spirtual head; and we invoke for him, what we are sure he will deserve, their affectionate, zealous, and persevering support. We congratulate the Bishop of New York, that the pain of parting with so large a portion of his flock, endeared to him by so many years of toil, and care, and tears, and prayers, is alleviated by the conviction that he leaves them united, flourishing, and happy, through God's blessing on his oversight; and that he leaves them in such hands. We congratulate the Church, on this new demonstration of the truth and peace, which are the attestation of God himself to her doctrines, her ministry, and her worship; the beautiful and instructive spectacle of a powerful diocese, cheerfully consenting to a division of its power, at the call of duty to the souls of men—of a bishop, not only consenting to surrender at once one-third of his clergy and of his diocese, with the resulting rank, and patronage, and influence; but kindly and cheerfully assisting in every step of the progress, until the severance is complete—of a body of men, amounting to nearly two hundred, combining the best blood, the best talents, the best acquirements of the land, walking together, as one man, along the path of primitive truth and order, through a crisis, such as commonly involves "strife and confusion, and every evil work:" the only conflict, who shall do most for the service of man and the glory of God; the only competition, that of their desire to attest equally their love and reverence of the spiritual head from whom they separate, and their affection and obedience to him who is henceforth to be over them in the Lord. We present this as a sufficient answer to the current sneers at the inordinate ambition of our bishops; and, at the same time, as a conclusive attestation of the peace and unity of the Church. We claim, that the principles which have borne such fruits are Gospel principles. We claim that the Church of which these things are true, while she possesses indisputably, the Gospel warrant, illustrates, indeniably, the Gospel spirit. "By this shall all men know that ye are my disciples, *that ye love one another.*"

From the Charleston Observer.

MR. JOHNSON'S SERMON.

Mr. Editor,—A late correspondent of yours, under the title "A Most Remarkable Phenomenon," in some remarks upon the Rev. Mr. Johnson's missionary sermon, says, "*Mr. J. is an Episcopal rector, and visited this city some time since in connection with Dr, Tyng.*" The latter part of the statement is wholly, entirely, and absolutely incorrect. Mr. Johnson visited Charleston for his health a few winters ago, and just before he left your most interesting and hospitable city, Dr. Tyng arrived there as an agent from some society connected with Bristol College, near Philadelphia. Mr. Johnson had no connection with Dr. Tyng or his agency, and never has been, or ever desires to be, the agent of any other society than the one which he has served for twenty-seven years. Neither this communication or mis-statement would have been thus noticed at all, did it not afford an opportunity of illustrating, in a remarkable manner, as far as the Episcopal Church is concerned, the operation of the present "missionary spirit of the age." Some years ago the late estimable Dr. Bedell, Dr. Tyng, and other ministers and members of this Church residing in Philadelphia, established a school, which they finally fixed at Bristol, in Pennsylvania, called a manual labor school. Its object was to aid young men of piety and talents to enter upon the sacred ministry, by giving them an opportunity, through the profits of their own industry, to be relieved from that dreadful feeling of dependance, which the beneficiary system so painfully produces—a most noble effort! one which ought to have commended itself every where to Christian sympathy. A large domain was purchased, buildings were erected, teachers appointed, many interesting youth flocked to it from all quarters; Dr. Tyng visited South Carolina and obtained many hundreds, if not some thousands of dollars from her warm-hearted and liberal sons to prosecute this work. Where is it now? The teachers and youth have been for two or three years dispersed, the buildings fast hastening to decay, and ruin point out to the traveller, "there *was* Bristol College;" *individuals* have been seized for debts incurred, as members of the corporation, and disgrace thus brought upon the Church; all that Dr. Tyng collected "at the South," when he was *thus connected with Mr. Johnson*, has been lost; and this, principally, because of the trifling pecuniary embarrassment under which the corporation labored. While this has been taking place, members of this same Church to which these trustees mostly belonged, have sent an amount of money four times as large as the necessities of this institution required to have relieved it from ruin, and thus have rendered it a permanent blessing to our common Christianity; which would have enabled it to call from obscurity interesting youth, who now can obtain aid in a way that blunts every sensibility, to support a boarding school in Athens for the instruction of the higher order in Greece, and a common school to educate school-mistresses for Greek children, if their services happen to be wanted. Perhaps there would not have been a better case brought forward to illustrate the operation of this "foreign missionary spirit of the age," for presuming to condemn which Mr. Johnson is denounced as a Papist and infidel.

COMMUNICATIONS.

For the Churchman.

Lay Baptism, or the want of Baptism in the Administrator of that Sacrament, does not invalidate his ministrations if he has received THE COMMISSION.

Mr. Editor,—Having observed some erroneous impressions on the part of those who hold lay baptism as *valid*, with regard to those who hold it as *invalid*; such as imagining that the doctrine of the latter must invalidate and make null all baptisms administered by persons not only not *Episcopally ordained*, but even the baptisms of those who have been *Episcopally ordained*, when they themselves have received *only* lay baptism—having observed this impression on the minds of some, and deeming it erroneous, you will do a favor by inserting the following extract from Thomas Brett's writings, wherein he shows that those who have maintained the invalidity of lay baptism, have never said that the want of baptism, or of a regular one, in the administrator of that sacrament invalidates his ministrations, if he has received *the commission*. L. L.

"The force of his lordship's argument, if I apprehend it right, is this, an unbaptized person cannot baptize, although he has been Episcopally ordained or commissioned for that purpose. Therefore if I am not satisfied that the person who baptized me was himself Episcopally baptized, as well as Episcopally ordained, I cannot be sure I am truly baptized. But in answer to this, the writers against lay baptism have no where maintained any such doctrine; they have never said that the *want* of baptism in the administrator of that sacrament invalidates his administrations, if he has of the *invalidity* of lay baptism are not answerable for a consequence which cannot be drawn from any position or premises which are not to be found in their writings. His lordship intimates, indeed, that if one Episcopally ordained was invalidly baptized, all the baptisms he has made must be null and void in themslves; I utterly deny the position, and declare that I do not think the want of baptism nullifies holy orders. For I see no reason why it should be more necessary for a man to be baptized himself, before he can be capable to baptize another, than for a man to be married himself before he can marry another. It is not the man's baptism, but *it is his commssion* which qualifies him to baptize. As his own baptism gives him no commission to baptize another, so neither is his commission to baptize another invalidated by his own *want* of baptism. For these are things of a different and distinct nature. The baptism which a man has received being no *part* of his commission, nor the commission any *part* of his baptism, his baptism is given him as a *means* of his own salvation; his commission, to empower him to be a means to save others. And St. Paul plainly enough intimates that a *man* may be an *instrument* to save others although himself should be a *castaway*. (Cor. ix. 27.)

"And as St. Paul, out of his great humility, thought it possible that this might be his own *case*, so that which I am now pleading for actually was his *case*, for he was validly ordained before he was baptized, and that immediately by Christ himself, who (Acts xxvi. 16,) called him by a *voice* from heaven, appearing to him in that manner to make him a minister. Therefore he (Gal. i. 1,) calls himself an apostle not of *men*, neither by *man*, but by Jesus Christ, an evident testimony that this was the only ordination he received, and that he never was ordained by any of the apostles; for if he had, he would have been an apostle *by man*, though not *of man*. This then was manifestly the sole ordination he received, and this (Acts ix. 9,) was three days before his baptism, as is manifest from the history of this matter. It is true, indeed, that he did not execute his commission till after he was baptized, yet when he did exercise the apostolical office, 'tis manifest that he did it by virtue of the commission he received before his baptism. *For we find him executing his office without any new ordination, which doubtless he would not have done if his first ordination had been null and void for want of a previous baptism.* This I conceive is a demonstrative argument that the want of baptism does not render an ordination null and void: for as to St. Paul, either his ordination was null before his baptism, or it was valid. If it was null how could his baptism give it *validity*, that is, *how* could baptism alone give a commission to him who had it not before? If it was valid before what could his baptism add to it as to its essence? Certainly *nothing*. He therefore received baptism for his own personal benefit, and (Acts xxii. 16,) to wash away his sins; but not to enable him to administer that sacrament to others. If it should be said this was an extraordinary *case*, and not to be drawn into *example*, I readily grant it; nor would I on any *account* have a man ordained before he has been baptized; however, I conceive if such a thing should happen, this is sufficient to show that the ordination is not therefore null. And if the ordination, that is, the commission be good and valid, then all acts performed by virtue of that commission are valid also, notwithstanding they are performed before baptism, since baptism can add no *validity* to the commission; and if it cannot add to it, neither can the *want* of baptism detract from it. But for further satisfaction in this *point* I refer the reader to the excellent treatise called 'Lay Baptism Invalid,' (edit. 3, p. 128.) From what has been said already, I think it is very plain that we have no occasion to inquire into the baptisms of those by whom we were baptized, it is sufficient for us to be assured of their mission, and to know they have been Episcopally ordained.

"Those that ordain or send, may and ought to inquire into the *qualifications* of those whom they send, and we hope they always do so. But if they send a *Judas*, the very worst of men, a devil, as our Saviour himself called that wretch even before he fell from the apostleship; yet if he has the commission, whatever he acts agreeable to and by virtue of the commission, shall stand good. An infidel or a profligate villain, although he has been baptized, is no more a Christian, no more in a state of salvation, than one that is unbaptized; and yet even such a *person*, according to the declared doctrines of our Church agreeable to the Scriptures, if he has commission given him, may by the ministration of the word and sacraments be an instrument to save others, and convey to them all the *benefits* annexed to the sacraments, as is declared in the twenty-sixth article of our Church: 'Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments: yet for as much as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in receiving of the sacraments. Neither is the effect of Christ's ordinances taken away by their wickedness, nor the grace of God's gift diminished from such, as by faith, and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.' From whence I think it is evident that those who are to receive the sacraments have nothing more to inquire after than whether he who undertakes to minister to them has Christ's commission and authority for that purpose, that is, whether he has been Episcopally ordained; for it has been abundantly proved by the writers for Episcopacy that none can give a commission to any to minister the word and sacraments in Christ's name, or by his authority, but the bishops. Private persons have nothing to do in this *case*, but to know that the *person* who ministers to them in holy things is sent. How shall they preach, (Rom. x. 15,) says St. Paul, how shall they baptize, how shall they minister in holy things, except they be sent? It therefore behooves us to be well assured that those who come to us, and claim an authority amongst us, to minister the word and sacraments are duly sent by such as have authority to send laborers into the harvest or Church of Christ; for if they be not sent then can they not minister in Christ's name and by his commission and authority, and consequently the pretended ministrations are null and void. But if they be sent we have no occasion to inquire any further. Though they are infidels or atheists, our Church plainly teaches that their ministrations are effectual, forasmuch as they do not the same in their own name, but in Christ's, by his commission and authority. Since therefore the [illegible] these ministrations depends so entirely on Christ's commission and authority, those who have received such commission and authority may validly and effectually minister the word and sacraments, whatsoever personal *defects* may be discovered in them. He therefore who has been baptized by one Episcopally ordained, may be assured that he is a Christian, notwithstanding any *thing* his lordship intimates to the contrary. For the baptizer had plainly a commission for that *purpose*, and the person baptized by him has no occasion to inquire further, because the baptizer's own baptism is of no more *concern* or *consequence* to the person baptized than his *faith* or his *works*, since it is not the baptizer's baptism but his commission that gives *validity* to his ministrations. It is acknowledged that an unbaptized person ought not to have a commission, and the same may be said of an infidel or an atheist; but since if a commission be given, it is allowed not to be void as to the one, I cannot see how it should be void as to the other. And if the *want* of baptism in the ordained person do not vacate his commission, as I think it is evident that it does not, then all the great *perplexities* which his lordship speaks of fall of course. If therefore a dissenter has come over into the Church of England, and has taken its orders, all his ministrations of the sacraments are not null, on my principles, but on the contrary they are all valid, and he may be an *instrument* to convey God's grace and mercy to others in the ministration of divine ordinances, whatever becomes of himself. The same may be said with relation to several of our bishops, if there be any of them, (as some pretend there are, and I know not whether there are or not,) who have been the children of dissenters, and have received only dissenting, that is, lay baptism. The orders they have conferred on any are nevertheless valid on that *account*, because it is not their baptism which in any *respect* gives them authority to ordain, but their Episcopal commission, which is a distinct *thing* from baptism, and has no dependance upon it, as I have showed in the *case* of St. Paul, who received his apostolical or Episcopal commission before he was baptized. If any are uncertain whether they have been baptized by an Episcopal minister, the Church has provided that they may be baptized *hypothetically*, therefore let them come and *be so baptized*."—*Thomas Brett, LL. D. His Appendix to Mr. Bingham's Scholastic History Considered.*

For the Churchman.

FIVE DAYS WITH OUR DIOCESAN.

Mr. Editor,—You of the city know little of the advantage and pleasure which we who reside in places remote from the Episcopal residence derive from a visit of our bishop. You are accustomed to much of his presence and society, and doubtless greatly value them: we have them only occasionally, and therefore when they are had, esteem them the richer treat. As there are many of your readers who are, in this respect, in like circumstances with us, I have thought it might be agreeable to them to have the particulars of those doings of our diocesan which have recently come to my knowledge and observation.

On Friday, the 31st of May, two of the clergy of this city proceeded to Schenectady to attend a confirmation which it was known the bishop intended to hold on that day. The occasion was pleasant and cheering. Thirty-three candidates presented themselves for the reception of the sacred rite. The number was large, especially so when we consider that this is the second confirmation in St. George's parish within a year. The candidates are said to have been prepared with the utmost care; and the rector is confident that they understand that the qualifications for confirmation are not less than those requisite for a due participation of the communion. The assumption of their solemn vows is the fruit, under God, of the joint labors of the Rev. Aldert Smedes, the late rector of the parish, and now by ill-health prevented from discharging the public duties of the clerical office, and his well-tried friend and brother, the Rev. Wm. H. Walter, the present minister.

The morning of the next day was appointed for the consecration of the church recently erected by the congregation of Christ Church, Troy. No less than sixteen clergymen were present. The procession formed at the Episcopal Institute. When it arrived at the church the members composing it were cheered with finding that there was scarely room for their accommodation: great numbers were in the building, and this too, notwithstanding the frowning aspect of the weather. The customary services being ended the bishop preached an excellent sermon suggested by the fact that the house in which we were then assembled had just been set apart as a place for *prayer* as well as for other sacred uses. He concluded with a merited tribute to the pious zeal and energy of the Rev. Wm. F. Walker, the minister of the parish, and the venerable Dr. Butler.

The latter gentleman came to the city when it was but a village. He at first had but three communicants. His labors were incessant; and always tempered with prudence and discretion. They were eminently successful. He has very many seals to his ministry. God has been gracious alike to him and to his people in that he has allowed him to witness the consecration of a third church, and to know that there are now as many prospering congregations in his well-cultivated field of labor as once there were communicants in his charge. Long may he live: ever will he be honored. The three churches are witnesses of his worth.

The new congregation have done much. They have liberally taxed themselves for the erection of a temple to the Lord. The other congregations lent them their sympathy. The congregation of St. Paul's Church did not neglect of their abundance to aid their enterprising neighbors. The building is of inviting construction. God grant that it may each Lord's day be filled with devout worshippers.

The next day, being Sunday, the bishop in the morning confirmed twenty-six in St. Peter's Church, Albany, and in the afternoon ten in Trinity Church, West Troy. In each case the number and character of the candidates are the very best evidence of pastoral efficiency. The Rev. A. T. Irving, rector of the Church in West Troy, has great reason for thankfulness when he compares the obstacles he has had to overcome with the fruit of his efforts. He rejoices in substantial proof that his labors have not been in vain in the Lord.

In the evening confirmation was held in Christ's Church, Troy. There was now a greater crowd than before, twenty-one persons were confirmed, making with the seventeen recently admitted to confirmation in St. John's Church, thirty-eight recipients of that holy ordinance in this city within a month. Which, taking into consideration the large number confirmed for the three churches last year, and the strictness with which the candidates are prepared, we esteem cheering evidence of the [illegible]

On the morning of Monday, the 3d, the bishop instituted the Rev. Mr. Walker into the rectorship of the church, which has been so much blessed under his persevering directions. In this, as in all the other services of his church, he was gratified by the presence of a large number of the clergy.

On the evening of the same day a meeting was held in St. Paul's Church; the object of which was to give greater efficiency to the Bible and common Prayer-Book Society of Albany, Troy, and the vicinity. The meeting was addressed by the bishop and the Rev. Messrs. Whipple, VanCleek, and Cox. It broke up with the general determination of accomplishing the objects of the society, and diffusing far and wide the Bible, and its best companion, the Book of Common Prayer.

On the morning of Tuesday, the 4th, divine service was again celebrated in Christ's Church, and the Rev. Isaac Swart was admitted to the order of Priests. The Bishop's ordination sermon was just such as might have been expected from him, sound and practical. He set forth the truths that there must be a ministry of God's appointing, and that it was in our Church, with convincing clearness, and he dwelt upon the duties of the clergy in such a manner as to bring freshly to our minds our great responsibilities and urge us to new devotion to our high and laborious duties. Every presbyter present must have felt the need of divine grace to meet his responsibilities; and all were led to value more highly than before the privilege of praying for the aid of the Holy Spirit, and depending on his blessing upon their work of love. With the customary communion service the bishop's visitation to our city ended. He has greatly contributed to our enjoyment and profit, and we much regretted that the five days with our diocesan were not many more.

Troy, June 4. C.

North Carolina Convention.—The twenty-third annual Convention of the Protestant Episcopal Church in North Carolina, which assembled in this city on Wednesday of last week, brought its business to a close, and adjourned on last Monday morning.

There were present, besides the bishop, who presided, fourteen of the clergy, and twenty-six lay delegates, representing twelve congregations. The proceedings of the Convention were conducted with great harmony and good feeling; and the religious services, which were held twice a day during the week, and three times on Sunday, were interesting and impressive. Seldom, indeed, have we heard a series of discourses from an equal number of clergymen, evincing a higher order of talent, or indicating a keener perception of the great ends of preaching.

In the course of the services confirmation was administered to five persons. On Sunday morning an ordination was held, when the Rev. Moses Ashley Curtis was admitted to the holy order of priests, the candidate being presented by the Rev. George W. Freeman, rector of Christ Church, in this city, and the sermon preached by the Rev. Jarvis B. Buxton, of St. John's Church, Fayetville, and the holy communion administered to about one hundred persons. On Sunday night a sermon was preached in behalf of the missionary cause in this diocese, and a collection made—in a congregation which was unusually small, in consequence of a thunder gust—amounting to $153.

The Convention was organized by the election of Edward J. Hale, Esq., of Fayetteville, Secretary; John W. Wright, Esq., of the same place was unanimously re-elected treasurer. The following elections were also made for the ensuing year, viz:

Standing Committee.—The Rev. George W. Freeman, Rev. William M. Green, Rev. Philip B. Wiley, J. DeB. Hooper, Charles Manly, Esq.

Missionary Committee.—Rev. J. B. Buxton, Rev. G. W. Freeman, John W. Wright, Charles F. Huigh, Esq., Edward L. Winslow, Esq.

Delegates to the General Convention.—The Rev. Jarvis B. Buxton, Rev. Robert B. Drane, Rev. Geo. W. Freeman, Rev. John Singeltary, Josiah Collins, Esq., F. J. Hill, Esq., E. L. Winslow, Esq., J. W. Wright, Esq.

Besides the ordinary business of the Convention, the condition of the Episcopal school was considered; and, with a view to the preservation of the buildings to the Church and the ulterior establishment of a theological seminary, resolutions were adopted, directing a part of the lands belonging to the institution to be laid off into lots and sold, and the proceeds to be applied to the diminution of its debt. A resolution was also adopted fixing the salary of the bishop permanently at $1800.—*Raleigh Register.*

THE CHURCHMAN.

SATURDAY, JUNE 8, 1839.

Roman Schism.—We have placed on our first page an extract from Mr. Perceval's "Roman Schism," for the purpose of showing how weak and utterly groundless is the charge of Romanism against high Churchmen. [See also to the same effect an extract from the British Magazine on our last page.] On the subject of justification Mr. Perceval says, "I am inclined to think that if a man will examine the matter carefully he will find that the apparent discrepancy between the Roman and English authorized doctrines, is to be attributed to the paucity of our language, and its inability to express heavenly things, which obliges us to use the same word in many different acceptations; and that, therefore, in almost all cases it both admits of and requires explanations as to the exact meaning which it is intended to convey. Allowing such explanation, I am inclined to believe that there is nothing in the Tridentine statements which cannot be fairly reconciled with the Gospel doctrine." (*Roman Schism, p.* 365.) This is going farther than Mr. Newman, who in his treatise on justification represents the Roman doctrine on this subject to be right as far as it goes, but defective.

On the sacraments and other leading doctrines, the views of Mr. Perceval are also in accordance with those of the Oxford divines, so much so, that the sanction of his name has been claimed for their tracts; which, however, has lately led him to express his dissent from the tracts in some views not affecting the substance of their doctrine. His treatise on the Roman Schism expresses for substance the views of the Oxford divines, who like him, uniformly allude to the Romanists as schismatics. Here then are twenty specifications on which Mr. Perceval and the authors of the Oxford Tracts are prepared to show that the Roman Church is in schism; and that too by a plain matter-of-fact *historical* argument. With what face can it be pretended that such men favor Romanism?

Dr. Barrow and Bishop Burnet have long since taught us, and the example of such men as Mr. Perceval and Mr. Newman are living examples, that Churchmen may differ widely on the doctrine of justification, and yet be equally sincere opponents to the corruptions of the Church of Rome.

Maryland.—On Friday last the annual Convention of Maryland elected, almost unanimously, the Rev. Benjamin Dorr, D. D., rector of Christ's Church, Philadelphia, to be bishop of the Church in their diocese.

Virginia Convention.—The Convention met at Norfolk, and was opened by a sermon from Bishop Meade. About fifty-five of the clergy, and the same number of the laity appeared and took their seats as members. "Among the principal matters discussed," says the Southern Churchman, "the most important, perhaps, was the reorganization of our Diocesan Missionary Society as embraced in the following preamble and resolutions introduced by the Rev. Mr. Clark. 'Whereas from the destitute condition of the Protestant Episcopal Church in many parishes and counties in this State, its members and friends are prevented from worshipping God in their public assemblies according to its venerable forms and also from enjoying the regular instructions of its ministers; therefore,

"'*Be it Resolved*, That this Convention do affectionately recommend to all the candidates for the ministry in this diocese, to turn their attention to such destitute parishes, and take seriously into consideration whether they are not called to supply their wants.

"'*Resolved*, That the Diocesan Missionary Society, be so recognized as to contribute towards the comfortable support of any clergyman who will labor in such destitute places.

"'*Resolved*, That the above object be recommended in all the churches in this diocese, as one every way worthy of their support.'"

"These resolutions were referred to a committee composed of the following gentlemen, Bishop Meade, Rev. Mr. Clark, Rev. J. P. McGuire, Rev. Thomas Atkinson, and E. I. Lee, Esq.

"Another matter of some moment was discussed which related to a resolution presented by the Rev. Mr. Grammer in regard to the division of parishes.

"'*Resolved*, That the twelfth canon be amended by adding to it the following clause—Provided, always, that evidence be presented to the Convention that due notice had been given at least three months previously, to the rector and church-wardens of the original parish of the proposed division.' The resolution was adopted.

"A proposition was made and referred to a committee to report at the next Convention, to obtain, if possible, either gratuitously or by purchase, from the present proprietors of the Southern Churchman, the various shares held by the same, for the purpose of giving more extensive circulation to the paper—and also for the purpose of employing the press in printing such tracts and books as may be at various intervals required by the wants of the diocese.

"The following new parishes were received into union with the Convention. Roanoke parish, Halifax county—Walker's parish, Albemarle, and St. Jame's Church, Richmond.

"The following gentlemen were appointed trustees of the Theological Seminary for the next three years. The Rev. Messrs. E. C. McGuire, Adie, Grammer, J. C. McGuire, Dana, Jones, and Cobbs; Messrs. John Gray, P. Nelson, J. Nelson, R. P. Waring, J. M. Garnett, C. J. Bruce.

"*Members of the Standing Committee*—viz. Rev. R. Keith, D. D., E. R. Lippett, C. B. Dana, Messrs. E. L. Lee, J. Hooff, and Dr. O. Fairfax.

"A plan was adopted to secure a support for the Episcopate until the fund for that purpose shall be completed, as contemplated in its original establishment.

"The Convention recommended the high school about to be established near the Theological Seminary, at Alexandria, to the patronage and generous support of all the members of the Church.

"The business of the Convention being completed, it adjourned to meet in Charlottesville, in May next."

Bishop Meade's address is a brief record of numerous and faithful labors; the following extract, however, possesses a general interest.

"I confirmed two persons in this parish. I was much pleased to spend a night at a comfortable parsonage, which the congregation have provided for their minister, the Rev. Mr. Mann, and take this opportunity of again pressing upon the friends and members of the Church the expediency and duty of such provision in all our parishes, but especially the country parishes. I am satisfied that the probability of obtaining and securing permanently the services of effective ministers, is at least doubled by having a comfortable house with a small portion of good land for the supply of wood, pasture and a few acres for cultivation, for the use of the minister. Except some provision of this kind be made, the congregations can only expect the temporary services of young men, who will be always ready to accept a more eligible settlement. When such an establishment is made in a convenient situation, not only is a considerable share of the support of a family derived from it, but contributions in various articles necessary for a household are more readily obtained, and thus the reasonable expectations of God's ministers are fulfilled. The members and friends of the Church must excuse the bishops of the same, if they frequently and earnestly press this duty on their consideration. When we encourage young men to relinquish all hopes of the riches and honors of this world and give themselves up to the work of the ministry, and then see them and their families laboring under painful apprehensions as to a support, and scarcely avoiding the dreadful evil of debt, we feel ourselves bound to remind those to whom God has given the silver and gold, that it is their bounden duty to see to their comfortable maintenance, and we know of no method of doing this, so easy, and cheap, and desirable as that recommended above."

The part of Bishop Moore's address which relates to the Oxford Tracts is as follows:

"Having heard much said on the subject of a late publication in England, distinguished by the name of the Oxford Tracts, it would be improper in me to pass over them in silence, especially as one of the English bishops, and several of the most eminent clergymen of that Church, have expressed in most decided terms their disapprobation of some of the principles and views they contain. The Bishop of Chester, alive to the consideration of those dangers, resulting from the tracts in question, has thus addressed the clergy of his diocese: 'Many subjects present themselves, towards which I might be tempted to direct your thoughts. One more especially concerns the Church at present, because it is daily assuming a more serious and alarming aspect, and threatens a revival of the worst evils of the Romish system. Under the specious pretence of deference for antiquity, and respect for primitive models, the foundation of our Protestant Church are undermined by men who dwell within her walls, and those who sit in the Reformer's seats are traducing the Reformers. It is again,' continues the bishop, 'becoming matter of question whether the Bible is sufficient to make men wise unto salvation. The main article of our national confession, *justification by faith*, is both openly and covertly assailed; and the stewards of God are instructed to *reserve* the truths which they have been ordained to dispense, and to hide under a bushel those doctrines which the apostles were commanded to preach to every creature.'

"To be reserved, my brethren, when discoursing on the atonement made by our Lord Jesus Christ, would be a departure from duty of the most unpardonable character, and would subject any clergyman who should attempt it to the charge of a denial of that Being who has bought us with the price of his own most precious blood. It was the object of St. Paul to bring forward the Redeemer in bold relief to the view of all the Christians to whom his epistles are directed; for 'God forbid,' said that venerable apostle, 'that I should glory, save in the Cross of our Lord Jesus Christ.' Nay, so deeply was his mind impressed with the importance of that principle, that he again declares, 'I am determined to know nothing among you save Jesus Christ and him crucified.'

The tracts are also charged with erroneous views on the subject of the justification of penitent man in the sight of God. Our Church declares in language the most explicit, that 'We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings,' and the apostle declares that 'our justification is not of works, lest any man should boast.'

"The clergy of this diocese I have always considered, and do now consider them decidedly pure and correct on the subject of the atonement made on the cross for the sin of the world, and also in their view of the justification of the returning offender in the sight of God; and I trust, my beloved brethren, while we live and are permitted to exercise our official duties, we shall keep in view the cross of our Lord Jesus Christ, and proclaim to penitent sinners that 'by grace they are saved through faith.'

"It is under the banner of the Redeemer that we have enlisted. It is under his banner that we have succeeded in our ministry, and that our labors have been blessed. It is by preaching the doctrines of the cross that the Church in Virginia has been resuscitated, and that it now holds a conspicuous place in our communion; but should the awful period ever arrive, when we should be reserved on the doctrine of the atonement, or teach poor fallen man to trust to his own merits for salvation, the blessing of Almighty God would be withdrawn from us—Ichabod would be written on the doors of our sacred temples, and we should be left to group our way in midnight darkness. Let me entreat you then, my clerical brethren, to hold fast to the faith once delivered to the saints, and so fully expressed in the articles and liturgy of our holy and apostolic Church. It was on the cross that the covenant of peace and reconciliation with God was made—it was on the cross that the fountain for sin and uncleanness was opened—and it is to that sacrifice once made on Calvary that we are to depend for our present and eternal happiness. To withhold from the view of the believer the principle of the atonement, would be to remove from beneath his feet the foundation upon which he has erected the superstructure of all his hopes—his support in every difficulty—the rock of his dependence in death—his only ark of safety, when the heavens shall be rolled up like a scroll, and the elements melt with fervent heat. Be steadfast then, my beloved brethren, I beseech you, in the discharge of your duties—suffer not your minds to be influenced by any novel doctrines which may be presented to your view by restless and speculative men; be immovable—always abounding in the work of the Lord—forasmuch as ye know that your labor is not in vain in the Lord."

On this subject the Committee on the State of the Diocese say:

"In reference to the excellent address of our diocesan referred to us, we remark, that we deem well-timed the effort made therein to place the members of our Church on their guard against the influence of error. To 'resist the first beginnings of evil'—to espy temptations at a distance, in order the better to guard against them—and to give warning of approaching danger, are common duties of God's ministers and people. And he knows little of the weakness and depravity of our nature who thinks, either that the orthodoxy of all the members of our Church is proof against heresy, or that the holy wisdom of our people is superior to all the wiles of the arch-adversary. As to those who publish such works in our country, without most amply exposing the poison, and placing the antidote by its side, they are engaged in a work of very questionable morality and expediency, and those whom God has placed on the watch towers of Zion cannot, without guilt, see the enemy coming, and neglect to give warning. Should the press introduce and facilitate the progress of this enemy over the country, may the Providence, the Spirit, and the people of God 'lift up their standards' against him."

On the supposition that the Bishop of Chester in the quotation above made, has correctly described the "Tracts for the Times" the remarks of Bishop Moore are worthy of all praise. The extracts, however, *from the Tracts themselves*, which have appeared in our paper, must have convinced our readers that the censure of the Bishop of Chester, however, or for whatever intended, is not justly applicable to the Tracts. They do *not* aim to undermine, but they aim to confirm the foundations of our Protestant Church. They do *not* traduce the Reformers, but honor their memory and plead their authority, to the confusion, in some cases, of their opponents. They have not made it a question whether the Bible is sufficient to make men wise unto salvation, neither have they either openly or covertly assailed the doctrine of justification by faith, but have aimed to exhibit, honestly aimed on both these subjects to deliver what they conscientiously believe to be the true and authorized doctrines of their Church. And whatever may be thought of their views on reserve in communicating religious knowledge, it is certain that they are not correctly represented in the quotation from the Bishop of Chester.

The committee have expressed themselves in a strain of prudent reserve. Every effort of a bishop to guard his flock against error is "well-timed;" and such works as contain the poison of heresy ought of course to have an antidote. That the "Oxford Tracts" are works of this description the committee have been too discreet to affirm: and we hope that no one will do them the injustice to affirm it for them.

To the Editor of the Churchman.

ARKANSAS.

Sir,—The missionary bishop of Arkansas has lately left us, and believing that a notice of a few of the circumstances attending his late visit to this diocese may prove interesting to your readers, I now send to you a short account of what fell under my own observation.

His return to this county from a visitation of the central portion of the diocese took place on Saturday, the 27th of April. There was a new church ready for consecration, and he had appointed the next day, being the fourth Sunday after Easter for the performance of that beautiful and characteristic ceremony of our Reformed Catholic Communion. Notice of this event had on a previous Sunday been given by the Presbyterian pastor in the neighborhood, and services in the church of that denomination suspended for the day, to enable the congregation to be present. Thus we all went up joyfully together to the house of God. Our new and beautiful little church certainly presented, on that bright morning of the hallowed day a delightful spectacle. It is situated in the midst of a noble park, surrounded by magnificent trees, the growth of centuries. The architecture is pure gothic, and it is finished in the most perfect manner in every part. On the outside it is covered with a stucco of Roman cement, which is almost as hard, and as indestructible as the granite it is made to represent. From its eastern gable, the cross, the Christian emblem, at that moment looked down upon a crowd of eager and happy faces, hastening to participate in the first worship that had ever been offered within its walls. On entering the church, the first object that strikes the eye is a very handsome circular window of stained glass high above the altar. Beneath this window is a cenotaph of the purest Parian marble sculptured at Rome by a distinguished artist. It is erected to the memory of two lovely children of the founder, and represents in *alto relievo*, an infant presenting her elder sister to the Saviour. But I will not detain your readers with a description of the church, about which I fear I should too fondly linger.

I have spoken of its founder, because to the munificent spirit of one man we are indebted for it, and for a handsome parsonage house, now preparing, which with ample grounds for his accommodation, will we hope receive a rector of our parish next autumn.

Bishop Polk, on the day I have mentioned, consecrated and set apart the building to the hallowed purpose of the worship of Almighty God, according to the doctrines and rites of the Protestant Episcopal Church in the United States. There were present on the occasion, of the clergy, the Rev. Dr. Weller, rector of Christ Church, Vicksburg, who read the instrument of donation and the sentence of consecration; the Rev. Mr. Fox, rector of Christ Church, Jefferson county, and the Rev. Mr. Page, rector of Trinity Church, Natchez.

Morning prayer was read by the Rev. Dr. Weller, after which the bishop preached and administered the holy communion, assisted by the Rev. Mr. Fox. One infant received the sacrament of baptism at the hands of the Rev. Mr. Page. The church was consecrated by the name of St. Mary's Church, Laurel Hill. A congregation has been regularly organized, consisting of residents of a widely extended neighborhood, anxious to obtain a minister to whom a liberal support will be secured. They will worship there on Lord's day mornings. During the evening it will be occupied by the negroes on the estate of the gentlemen at whose expense it has been erected; Mr. Newton Mercer, Esq., whose anxiety for the souls of those whom God has committed to his charge, has been mainly instrumental in the erection of St. Mary's Church and parsonage.

It is devoutly to be hoped that the example he has set may be extensively followed, and that the time may come when every village in our state shall be vocal with the praise of God in the churches.

On Tuesday succeeding the consecration, the bishop departed for Woodville, to attend the session of our Diocesan Convention, to be held in St. Paul's Church, in that town. It is not my purpose to give a detail of the doings of this body, by which a good deal of important business was transacted. Its journal will shortly be published, when our brethren who feel interested in the infant exertions of the Church in this portion of our country will have an opportunity to see for themselves. There was divine service and a sermon twice a day during the session, attended to the last by devout and anxious members. On the evening of the first day of the Convention the bishop confirmed six persons. He left us before the close of the session, being compelled to be in New Orleans on the succeeding Sunday, where he had an appointment for confirmation. He is on his way to

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Texas, at the request of the Foreign Committee of Missions, and carries with him our prayers for the success in the labor of love he has undertaken, and for his speedy return to that portion of the Christian fold, to which he is more especially devoted, and in which he seems destined to be the instrument of much good. He is accompanied by the Rev. Mr. Page, of Natchez, who thinks as lightly as the bishop of any sacrifice when a possible good to any portion of our beloved Zion is in prospect. I am Rev. Sir, very truly, yours,

Adams county, Miss. May 13, 1839.

For the Churchman.

CONVENTION OF NEW JERSEY.

Mr. Editor,—On Thursday, the 29th inst., the Convention of the Diocese of New Jersey assembled at Burlington. The exercises of this most interesting season commenced on Tuesday evening with a service in St. Mary's Church, when the Rev. Dr. Chapman preached on the text, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of GOD." The reverend preacher enforced, in his own striking and original way, sound and important practical lessons from the analogy which his text suggested, between physical and spiritual aliment. Altogether, it was a discourse much to be remembered and worthy of its distinguished author, so well known as an able champion of the truth, whose removal within our borders and eminently successful labors, are among the happy omens which so richly promise increased prosperity to our diocese. On Wednesday morning the clergy *in their robes of office* assembled at the bishops residence. Perhaps some will think I use needless emphasis in the previous sentence. Indeed I have heard some who call themselves Churchmen wisely pronounce upon the insignificance of this old custom which has got so strangely out of fashion. What nonsense to ask the clergy to appear in robes at our Conventions. "Listen fathers of the former day of the Church's purity, and ye of the latter day of her renovation, to the voice of your sage children whose modern wisdom condemns your ancient folly, who used to meet in council and convocation encumbered with the solemn badges of your sacred calling! Well may we expect *our* children will grow wiser still, since wisdom is *progressive*, and at no distant period we may hear an echo to that voice, which declares the unimportance of official robes *at the solemn assemblies of the Church*, sounding throughout her temples the verdict of still greater wisdom, denouncing the use of robes *at all* in the holy services of the sanctuary, and then *our* ministers too, may carry the manners and usages of the world along with its garments, into the place where GOD's honor alone should dwell. Whatever opinions they held in relation to this use, those who witnessed the procession, which moved in the solemn and beautiful array of the Church, from the bishop's house to the house of GOD, could not but be struck by the unusual sight, and unless the spectacles of Geneva entirely distorted their natural sight, acknowledge that considering they were covered with "rags of Popery," this little band of the faithful had a most decent and orderly appearance. Among those who attended were several distinguished clergymen of other dioceses. At the head of these stood the newly consecrated Bishop of Western New York. We also noticed the Rev. Dr. Burroghs, of New Hampshire, and the Rev. Dr. Dorr, of Pennsylvania, and the Rev. Mr. Haight, of New York. The introductory services were deeply interesting. Morning prayers were read by the Rev. Messrs. John Croes and Ward, after which the bishop delivered a charge on THE PASTORAL OFFICE, *its wisdom as a divine institution, and its responsibility as a human trust.* The subject was fitly chosen, and ample justice was done to its high importance. In the sober but beautiful colors of truth, and with the strong but just delineation of a master-hand the bishop portrayed the exalted wisdom developed in this most holy and divine appointment by which our Saviour, under his own commission, has assigned to dying men the perpetual charge, "Feed my sheep"—"Feed my lambs." And to the hearts of all who held this high commission were brought home, in words of thrilling power, the awful responsibilities resting upon every soul bound by such solemn obligations. Few, I think, heard without *feeling* that spirit-stirring appeal, and there was that stillness of attention prevailing which told that all were listening. The charge will soon be published, and then it will speak for itself and that most eloquently! At the close of the bishop's charge, and in good keeping with it, one received CHRIST's full commission for the exercise of the pastoral office—the Rev. Mr. Burroughs, deacon, was ordained priest. After this Bishop Delancey read the ante-communion service and the communion was administered to the clergy and a large body of the laity by the bishop of the diocese, assisted by his brother bishop and the Rev. Messrs. Croes, Morehouse, and Ward. After service, the Convention was organized and most of the clergy, with a large and highly respectable representation of the laity appeared and took their seats.

In the afternoon the Convention met and the bishop delivered his annual address; showing a goodly account of labors, and in the increased number of consecrations, institutions and confirmations, exhibiting the rapid and sure growth of the diocese. An interest is imparted to these addresses, by the bishop's seasoning the narrative of ordinary occurrences with pungent remarks and *seasonable* advice called forth by his recital. And none who heard this address but felt instructed by its sound practical teachings and charmed with the manly tone of open frankness with which they were uttered. In the evening the Rev. Mr. Prescott, of Salem, preached before the Society for the Diffusion of Christian Knowledge in the Diocese, and after a well-directed appeal on his part, a collection was made in behalf of this institution.

On Thursday morning the Convention met and the annual elections were held, and other business transacted, when the parochial and missionary reports were read, which exhibited by infallible arithmetic, the growing prosperity of the diocese. There was also a session in the afternoon. In the evening the Rev. Mr. Haight, rector of all Saint's Church, New York, preached before the Convention on the subject of Christian education. And New York was well represented—her credit was well sustained. All were delighted both with the matter and manner of her preacher, and we have good reason to hope that the sound principles so happily set forth and so eloquently enforced that night, will not be lost—certainly the good seed has not fallen in a barren soil. After this interesting service, the Convention held a session which lasted until near midnight, when it rose. I cannot close this imperfect history, without referring to the delightful harmony and good feeling which now, as *heretofore*, prevailed. Of our Jerusalem, it can be truly said "It is builded as a city that is compact together." We are all of one mind—all *for the Church*, and party-feeling has not yet lifted its serpent-head above our peaceful waters. And thus may it ever be! and long as *it is so*, however small our numbers and weak our strength, we need not fear, for we will be "strong in the LORD and in the power of his might." In fact the importance of our state and diocese has not yet been appreciated. Its *position*, if nothing else, will give it consequence, and the attractive character of a large portion of its country, together with its great manufacturing advantages, will have their influence. The diocese grows with the growth of the state, and is now advancing, under its energetic bishop, with a more rapid pace. Not only are many of its old and almost expiring parishes resuscitating, and gathering afresh the vigor of life, but new ones are springing into existence under the culture of zealous missionaries. All the institutions of the Church are taking deep root, and thriving under the fostering care which is bestowed upon them. Prejudice is fast fading away before the light of truth, and as the real character of the Church becomes known, the dreadful lineaments with which the imaginations of ignorance had pictured her, are giving place to the comliness of her true features. No where is she so truly represented where she does not save souls to CHRIST, and to her sheltering bosom. Burlington, where the Convention met, is a delightful place. To its other charms, and they are many, it adds the pleasing one of Christian hospitality. The noble example which is set by one whose authority is justly high, and whose doors and heart are ever open, is nobly followed. I am sure, my brethren, one and all, would agree with me in saying that the kind hospitalities which were so freely bestowed upon them, have impressed their hearts with most grateful recollections of Burlington and its inhabitants.

ONE OF THE DIOCESE.

June 3d, 1839.

SAINTS' DAYS.—The following is an extract from the report of the New York Annual Conference of the Methodist denomination on the occasion of celebrating the centennial anniversary of Methodism. The argument is good and will be duly applied by those who think the holy apostles equally worthy of commemoration with John Wesley; the founder of the perpetual and universal Church, with the founder of a sect of yesterday.

While we would carefully abstain from every expression which would seem to border upon superstitious reverence for men, much more anything which would give that glory to man which is due to GOD alone, we cannot refrain from an expression of gratitude and praise to GOD for raising up such a man as John Wesley, and making him the means of blessing the world with such a revival of evangelical religion as that which commenced under his instrumentality; and therefore it is considered every way proper and right that this day should be observed throughout all our borders with suitable religious services.

Indeed, the history of the Church fully justifies the practice of commemorating events in its progress which have been signalized by remarkable interpositions of divine Providence and grace. The Israelites were commanded to remember the days of old, and to consider the years of many generations, to ask their fathers and they would show them; their elders and they would tell them; and the apostle to the Hebrews enumerated the virtuous and faithful patriarchs, as examples to stimulate the Christians to diligence, in "running the race set before them."

In celebrating, therefore, the centenary of Methodism, we do nothing more than comply with the spirit of these commands and examples; and we humbly trust it will be a means of recalling our attention to the first and fundamental principles, on which its excellent founder set out in his course of usefulness, and which so eminently distinguished him as an evangelical minister and reformer; and also of awakening a lively gratitude in our breasts for what GOD has done for the world through the instrumentality of that Church of which we have the happiness and honor of being members and ministers.

☞ The British Magazine says of Mr. Johnson's "Missionary Fanaticism opposed to Christian Zeal," "Both the sermon and the notes contain a great deal of curious information, and are well worth reading."

EPISCOPAL VISITATION.—Bishop Onderdonk's appointments for visitation have been changed by the addition of *Tompkinsville, Herkimer, Schenectady,* and *Fonda*; by appointing afternoon hours for *Factoryville*, and *Fort Hamilton*; and by a change of time for *Walden*, and St. Mary's Church, *New York.*

GENERAL THEOLOGICAL SEMINARY.—There will be collections to aid in defraying the current expenses of the Seminary to-morrow morning in St. Peter's Church, and in St. Paul's, and St. John's Chapels.

TO CORRESPONDENTS.—J. C. in our next. The obituary of Mrs. Murphy in our next. S. M. and Philarchaeus are received.

SUMMARY.

Pennsylvania Convention.—Tuesday last, the 21st ult., being the day appointed for the fifty-fifth annual Convention of the Protestant Episcopal Church in this diocese, the Right Rev. Henry U. Onderdonk, D. D., Bishop, with several clergymen and lay deputies, attended at six o'clock, P. M., at St. Andrew's Church, Philadelphia.

The chair being taken by the bishop, he suggested to the meeting, informally, the propriety of authorising him to invite such of his Right Rev. brethren as might be in the city to attend the sittings of the Convention, which being unanimously done, Bishop Delancey, of Western New York, soon after appeared, and was conducted to a seat in the chancel. The Convention then proceeded to organize. A list of the clergy entitled to seats was called over by the Secretary, when forty answered to their names, and took their seats. Sixty-six lay-deputies, from forty-two churches, presented certificates of their appointments, answered to their names, and took their seats. On motion, the Convention proceeded to the choice of a secretary by ballot, when the Rev. Henry W. Ducachet, D. D., having a majority of both orders, was declared to be duly elected. The standing rules of the order were then read by the secretary, and the official list of all the clergy canonically resident in the diocese, corrected up to this day, was laid upon the table by the bishop. It was, on motion, Resolved, That such clergymen of the Protestant Episcopal Church belonging to this diocese, not entitled to seats in this Convention, and such clergymen not belonging to this diocese, and such clergymen of the Church of England or of her colonies, and such students of divinity in the Episcopal Church as may be now in the city, be admitted to the sittings of this Convention. A list of the clergy absent at the last Convention was called over, agreeably to canon xiv. sect. 5, when the Rev. John A. Clark, (the only absentee present,) offered a satisfactory excuse. Leave of absence for the remainder of the session was granted to Mr. Amos Vansant. On motion, the Convention adjourned.

Wednesday, May 22. The Convention met this morning at ten o'clock, and attended divine service. Morning prayer was read by the Rev. Henry J. Morton, and the ante-communion service by the Right Rev. Bishop Delancey. An appropriate sermon was then preached by the Rev. Richard U. Morgan, rector of Christ Church, Reading, from Luke xvi. 2, "Give an account of thy stewardship." It was addressed more immediately to his brethren of the clergy, faithfully and solemnly reminding them of the importance of their office, and the various talents for which they will hereafter be required to account. The post-communion service was then performed by the Right Rev. Bishop Onderdonk, who proceeded to administer the holy communion, assisted by Bishop Delancey and the Rev. Messrs. Morgan and Morton.

The service being ended, the Convention was called to order for business. The roll was called; the minutes of the preceding session were read and approved. Several clergymen and lay deputies, entitled to seats, and not present yesterday, appeared and took their seats. On motion of the Rev. Dr. Upfold, it was resolved, that the thanks of this Convention be presented to the Rev. Mr. Morgan, for the able and impressive discourse delivered by him at the opening of the Convention this morning, with the expression of our earnest prayer that GOD would give us grace to profit by the pertinent, faithful, and affectionate counsel addressed to us, that when called to "give an account of our stewardship," we may stand accepted and approved by our LORD and Master JESUS CHRIST.

The bishop then delivered his annual address, which was an interesting document, containing a detailed account of his faithful and indefatigable labors, and presenting a very gratifying view of the growth and prosperity of the Church throughout the diocese. During the past year he consecrated six churches, laid the corner-stone of three churches, ordained six deacons and nine priests, and confirmed seven hundred and ninety-five persons. The number of clergymen who have removed from the diocese is twelve, while fifteen have been received into it by letters of dismission from others; present number canonically resident ninety-four. The number of candidates for holy orders is twenty-three.

The charters of St. Luke's Church, Philadelphia, and St. James' Church, Schuylkill Haven, with applications for admission into connection with the Church in this diocese, were received, and referred to a committee on charters. The accounts of the treasurers of the Convention and Episcopal Funds, approved by the Standing Committee, were presented, accepted, and ordered to be appended to the Journal. Convention adjourned.

Five o'clock, P. M. Convention met; roll called. The Rev. Dr. Upfold, from the Committee appointed last year on so much of the Episcopal Address as related to the ancient Swedish Churches, and the practicability of effecting their union with the Protestant Episcopal Church in this diocese, reported that nothing definite had yet been done; and requested to be continued to the next Convention, by which time it is probable a satisfactory arrangement may be made. The committee was accordingly continued.

The secretary then commenced the reading of the parochial reports, in which he was still engaged when we were obliged to conclude our hasty sketch.—*Banner of the Cross.*

In the Dublin Statesman and Record of the 18th April, is contained a very interesting account of the "clerical meetings" in that city. Upwards of four hundred clergymen were present, and the discussions, connected as well with private edification as with the charities of the Church, were of the most animated and important description. Amongst the clergy present was the Right Rev. Bishop Hopkins, of Vermont, in the United States; who, on one occasion, was called upon to preside at the meeting, and bore testimony, in eloquent terms, to the value and duty of missionary exertion. The Rev. R. J. M'Ghee, the Rev. H. Mc'Neille, the Rev. J. Gregg, &c. were amongst the speakers on that interesting occasion.—*The Church.*

Rev. Mr. Gear.—The letter of a friend under date of May 4, informs us that this missionary and his family had reached Fort Snelling, Upper Mississippi, where they had been received with great kindness by the commandant of the post. They were as comfortably situated as could be expected in a situation so remote, so exposed to the consequences of numerous privations, and the want of that kind of society which must be greatly desired by a family of females. Mr. Gear must have had, as we know him to possess, a good share of courage, to embark upon this enterprize when, as we learn from the letter before us, he was not able to move without crutches. Who that thinks o a case like this, added to not a few that we could name, will call the ministry a *sinecure?* We give this brief note that those who once knew Mr. Gear and his family in Western New York, may have some knowledge of their movements and present position.—*Gospel Messenger.*

ST. LUKE'S CHURCH.—The corner stone of the Protestant Episcopal Church was laid on Friday afternoon by the Rt. Rev. H. U. Onderdonk, bishop of the Diocese of Pennsylvania. The clergy and laity assembled at the bishop's house in Thirteenth near Spruce street, at half past four o'clock, and then formed in order, walked in procession to the corner of Twelfth and Spruce streets. The bishop's address was marked by that strong good sense and appropriateness which characterizes all his exercises. A box containing a Bible, a Book of Common Prayer, an Episcopal Charge, &c., were deposited in the stone, and after a benediction, the spectators dispersed.—*Phil. N. Am.*

Episcopal Acts by the Bishop of this Diocese.—*City of Schnectady*, Friday, May 31, confirmed 33 in St. George's Church.

City of Troy.—Saturday, June 1, consecrated Christ's Church. The instrument of donation was presented to the bishop, in behalf of the vestry, by Elias Lazell, Esq. senior-warden, and read by the rector, the Rev. William F. Walker. The sentence of consecration was read by the Rev. Richard Cox, rector of St. John's Church, and the morning prayer by the Rev. Phineas L. Whipple, rector of Trinity Church, Lansingburgh, Rensselaer county, assisted by the Rev. Cyrus Stebbins, D. D., Missionary at Waterford, Saratoga county, and Cohoes, Albany county, who read the lessons; and the sermon preached by the bishop.

City of Albany.—First Sunday after Trinity, June 2, in the morning, confirmed 26 in St. Peter's Church.

Albany County.—In the afternoon, confirmed 10 in Trinity Church, West Troy.

City of Troy.—In the evening confirmed 21 in Christ Church.

Monday, June 3, instituted the Rev. William F. Walker into the rectorship of Christ Church. Morning prayer was read by the Rev. Isaac Swart, deacon, Superintendent of the Episcopal Institute, assisted by the Rev. Alexander H. Cull, deacon, minister of St. Mark's Church, Malone, Franklin county, who read the lessons; the keys of the church presented to the new incumbent, in the name and behalf of the parish, by Elias Lazell, Esq., senior warden; and the sermon preached.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Trinity, June 9, St. James' Church, *New York*. Festival of St. Barnabas the Apostle, Tuesday June, 11, St. Paul's College, College Point, *Queen's County.*

Third Sunday after Trinity, June 16, A. M. Tomkinsville, *Richmond county*, ordination; 4 P. M. Factoryville.

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county*, half-past four P. M.

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county*. Grace Church in the day, and the colored congregation in the evening. Tuesday, 9, Huntington, *Suffolk county*. Consecration A. M., confirmation P. M.

Tuesday, July 16, Marlborough, *Ulster county*, consecration A. M., confirmation P. M. Friday, 19, Westchester, *Westchester county*. 20, Eastchester.

Eighth Sunday after Trinity, July 21, A. M. New Rochelle; 4 P. M., Mamaroneck. 22, Rye. 23, Whiteplains. Festival of St. James the apostle, Thursday, July 25, Bedford, ordination A. M., confirmation P. M. 26, North Salem.

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county*. Tuesday, 30, Lithgow, *Dutchess county*. 31, Pleasant Valley. August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county*; 4 P. M., Saratoga Springs; 5, Herkimer, *Herkimer county*, 3 P. M. Laying of corner-stone.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county*. Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton, Tuesday, 20, Malone, *Franklin county*. Thursday, 22. Plattsburgh, *Clinton county*.

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county*. Wednesday, 28, Hampton, *Washington county*. 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glens's Falls, *Warren county*. Tuesday, 3, *Schenectady*, institution A. M., confirmation P. M. Thursday, 5, Fonda, *Montgomery county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, Sept. 8, Walden, *Orange county*, ordination A. M., confirmation P.M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York*.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

MARRIED,

On Sunday evening the 26th ult., at Christ's Church, Hudson, by the Rev. Isaac Pardee, Rev. Ferdinand Rogers, of Brownville, Jefferson Co. N. Y., to Miss Angelina, youngest daughter of Silas Stone, Esq., of the former place.

CALENDAR.

JUNE.

9. 2d Sunday after Trinity.
11. St. Barnabas.
16. 3d Sunday after Trinity.
23. 4th Sunday after Trinity.
24. St. John the Baptist.
29. St. Peter.
30. 5th Sunday after Trinity.

NOTICES.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The regular meeting of the Board of Managers will be held at the Sunday school room of St. John's chapel, on Tuesday evening next, the 11th inst. at half-past 7 o'clock.

June 8, 1839. WM. H. TOWNSEND, Rec. Sec.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Board of Trustees will meet at the Sunday school room of St. John's chapel, on Tuesday evening next, the 11th inst. at 8 o'clock.

June 8, 1839. PIERRE E. F. MCDONALD, Rec. Sec.

The annual meeting of managers of the General Protestant Episcopal Sunday School Union, will be held on Monday, June 24th, 1839, at 9 o'clock, A. M. in the Sunday school room of St. John's Chapel, in the city of New York.

By order of the Executive Committee.

BENJAMIN J. HAIGHT, Secretary.

☞ Episcopal Periodicals will please copy the above notice.

June 1, 1839.

The annual meeting of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church will be held in the city of New York on Wednesday and Thursday, the 26th and 27th of June.

The sermon will be preached in St. Bartholomew's Church on Wednesday evening, 26th inst. Divine service to commence at 8 o'clock. Preacher, the Rev. Wm H. Walter. Substitute, Rev. Henry J. Morton.

The essay will be read in St. Peter's Chapel on Thursday evening, 27th inst. at 7 o'clock. Essayist, the Rev. Robert B. Croes. Substitute, the Rev. Samuel Starr.

The alumni are requested to assemble in the vestry room of St. Bartholomew's Church on Wednesday evening, at 7 o'clock.

ANTHONY TEN BROECK, Rec. Sec'y.

⁂ Provision will be made for the accommodation of the alumni who may attend the meeting, during their stay in the city.

ANNUAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees of the General Theological Seminary, will meet in St. John's Chapel in the city of New York, on Monday, the 24th day of June, at 5 o'clock, P. M. By Order.

May 25, 1839. HENRY ANTHON, Secretary.

☞ The editors of the Church periodicals are respectfully requested to publish the above notice in their columns.

BOARD OF MISSIONS.

The annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at Trinity Church, in the city of New-Haven, on Wednesday, the 19th of June next, at 4 o'clock, P. M.

May 18, 1839. P. VAN PELT, Secretary.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 29th May, has received the following contributions, viz.

By the hands of George M Marsh, Esq, treasurer, amount subscribed by the members of the Episcopal Missionary Society in Portsmouth, N H, $25. From Miss Cunelia Ludlow, N Y, for domestic missions, $1. By the hands of the Rev D H Short, a donation from Mrs Amy Peck, of Brookfield, Conn, for missions in Bishop Kemper's jurisdiction, $20. By the hands of Mr Palmer, from Miss Crawford, of Green Bay mission, semi-annual payment, $2 50. By the same hands, from Miss Susan Crawford, of the same mission, semi-annual payment, $2 50. Offerings of St Michael's church, Trenton, N J, for missions in the West, $50. Total receipts, $101.

June 5, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge,

Remitted by Thomas Robins, Esq, agent at Philadelphia, *for general purposes of Board of Missions*, from the Missionary Society of St Thomas' church, Berks Co, Penn, per Thomas Croewys, treasurer, $22 50; from St James' church, Muncy, Lycoming Co, $4 15; from Mrs James Montgomery, Philadelphia, $3; from the Female Auxiliary Missionary Society of St James' church, Lancaster, Pa, $100; from the Juvenile Missionary Society of same church, $30; and from monthly offerings of same church, $122 86 $252 86; from the Sunday schools of St John's church, Morristown, Pa, per Rev Nathan Stern, $6; from Mrs M A Allen, Philadelphia, annual subscription for 1839, $3 $291 51, one half, $145 76; from Mrs Susan R Bishop, of Christ church, Jerseytown, Pa, for China mission, per Rev Mr Drake, $1; from the Sunday school of the church of the Evangelist, Philadelphia, for Mrs Hill's infant school, $20; from St Ann's church, Middletown, Del, $10; and from a friend to missions in same place, $5; both for Africa, per Mrs Bausman, $15; from the Female Missionary Society of St Andrew's Church, Mount Holly, N J, for Greek mission, $2 50; general, $5 50; per Mrs E Kempton, $8; from the family missionary box of St Paul's church, Philadelphia, per John D George, Esq, $18 36; from Churchtown Sunday school, for African mission, per Wm M F Jacobs, $7; from the Missionary Society of St Mary's church, Chester Co, Pa, for Greek mission, per Samuel Scheffer, Esq, $34 62; from Bangor church, Churchtown, Lancaster, Pa, for Greece, $1; from scholars of Sunday school, Christ church, Reading, Pa, for Athens, per Rev R M Morgan, $25 26; from Trinity church, Easton, Pa, per Rev Mr Rogers, $2 50; from Calvary church, Rockdale, Pa, per Rev Mr Lee, $7 50; from Miss "A C," Philadelphia, $15; from Miss Haines's school, Leacock, Pa, for the schools in Greece, per Rev Mr Buchanan, 82cts; from a black servant girl in Brownsville, Pa, left at her death, per Rev L N Freeman, $1 44. $303 26. Received from teachers and children of St John's church, Elizabethtown, N J, for the school of industry at Athens, per Miss Stackhouse, $8. Received from a lady of St Paul's church, Brownsville, Jefferson Co, per Rev Mr Rogers, for Persian missions, $5. Received final remittance from Mrs Henrietta Clark, treasurer of the Richmond circle, for the Newburyport school at Athens, $125. Total receipts, $441 26.

CHARLES J. ALDIS, Treasurer,
June 4, 1839. Bank of America.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

From S Cambrelling, Esq. donation, $10. From C C Cambrelling, Esq, $10. From Isaac Jones, Esq, to constitute his son Wm Henry Jones, a life member, $25. From Mrs Richard Ray, donation, $25. From P A Schermerhorn, to constitute him a life member, $25. From annual subscribers, $4. From collection in St Luke's church, Rev J M Forbes, rector, $57 10. Total, $156 10.

Distribution and sales since the anniversary in October last, to the end of May.

	Bible.	Test.	P. bks.
Donation to the Rt Rev Bishop De Lancey, for the Western Diocese of New York,	250	500	1000
Donations to the S. of New York,	274	363	1889
" " " N. Hampshire,	6		24
" " " Massachusetts,			15
" " " Connecticut,			50
" " " Vermont,			24
" " " New Jersey,	7	12	177
" " " Pennsylvania,	14	12	41
" " " Maryland,			22
" " " Virginia,	1	1	38
" " " Georgia,	6		74
" " " Florida,			140
" " " Alabama,			24
" " " Missouri,	25		204
" " " Mississippi,			78
" " " Kentucky,			36
" " " Indiana,	12	20	52
" " " Illinois,			100
" " " Michigan,		12	36
" the Navy of the U. States,			110
" to Africa,			24
" to Texas,	50	100	313
	645	1020	4471
Sales to Auxiliary Societies, subscribers and others,	394	161	2237
	1039	1181	6708

Published by resolution of the Board of Managers.

THOMAS C. BUTLER, Agent.

The funds of this Society are exhausted,—the stock of books much reduced,—must soon be replenished, and the aid of Episcopalians respectfully solicited to meet the wants.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—

From S Cambreleng, Esq, donation, $10. From C C Cambrelling, Esq, donation, $10. From Isaac Jones, Esq. to constitute his son Wm Henry Jones, a life member, $10; From Mrs Richard Ray, donation, $25. From Mrs Anna Watts, donation, $5 From P A Schermerhorn, Esq, to constitute him a life member, $10. Total, $70.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by

THOMAS C BUTLER, agent.

Where may be had the society's tracts.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums:—

From Trinity church, Rensellearville, Rev O H Smith, $3 for education, and $4 for missionary fund; from Zion church, Avon, Livingston Co, Rev B Northop, $5 for missionary fund; from Christ church, Oswego, remitted by George Deming, Esq, $22; for education and missionary fund; from St John's church, Monticello, Sullivan Co, Rev E K Fowler, per Mr H Butler, $5 for Missionary fund; from St Stephen's church, N Y, Rev J H Price, $104 7, for education and missionary fund. Total, $143 7.

C. N. S. ROWLAND, Treasurer, 55 Water st.

June 5, 1839.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to June 6, from the following persons, viz.

James A Bolles, Batavia; Augur Wells, Albany, N Y, with remittance; Marsh, Capen, Lyon & Webb, Boston; Wm Marshall & Co, Philadelphia; Vail French & Co, Morristown, N J. Cyrus Curtis, Hudson, N Y; C Morse, Canandaigua, N Y; G and J Robinson, Liverpool, Eng, 2; Henry Perkins, Philadelphia; Hooker & Claxton, Philadelphia; C W Donehue, Philadelphia; C Cleaveland, Philadelphia; H Adams, Kingston, N Y; Rev P S Chauncey, Rye, Westchester Co, N Y; H Edger, Baltimore, Md; D Williams, Sag Hill, Md; John T[illegible], Oxford, N Y; Rev Wm Shelton, Buffalo, N Y, with remit; Postmaster, Chicago, Ill; Postmaster, Elyria, Ohio.

Packages forwarded by the Protestant Episcopal Press.

To James Snell, per ship Manchester for Richmond, Va, 1 box; to Rev A P Prevost, North American Transportation Line, care of J Nottingham, Port Gibson, 1 box; to Mr Winder, left at Globe Hotel, 1 package; to Hooker & Claxton, Philadelphia, left at Gould, Newman & Saxton, corner of Fulton and Nassau streets.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending June 6, from the following persons, viz.

Thomas Latimer, Philadelphia; Rev George Boyd, Philadelphia, two letters; Hooker & Claxton, Philadelphia; Joseph Gill, Richmond; Rev D Ogden, New Canaan; George Deming, Oswego, with remit; Miss M C Goldsborough, Myrtle Grove, with remit; D B Pierson, Olean; Charles Stimpson, jun, Boston; Rev J L Clarke, Waterbury, with remit.

Packages forwarded by the Episc. S. S. Union, during the week ending June 6.

To Thomas Latimer, Philadelphia, 1 box per Union Line; to Hooker & Claxton, Philadelphia, 1 package in box to Thomas Latimer; to Charles Stimpson, jun, Boston, 1 package sent to Mr Hamden's, No 2 Wall street; to Rev Stephen C Millet, Pompey, N J; 1 package per steamer De Witt Clinton.

A CARD.—Mrs. EDWARDS, (formerly Miss M. Oram,) informs her friends and the public generally, that she has opened a Boarding and Day School, at No. 1 Albany street, corner of Greenwich, and is now ready to receive pupils.

The course of instruction will include all the branches of the French and English languages, necessary for a female education, and for which the best masters will be engaged.

References,—Mrs. J. Waddington, Mrs. Dr. Van Rensselaer, Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Whittingham.

Terms made known on application at the school.

June 1, 1839. 2m.

NEW YORK INSTITUTION FOR THE BLIND.—The subscriber, treasurer of the Institution for the Blind, acknowledges the receipt from Robert Gracie, Esq. (Executor,) of twelve thousand five hundred dollars in Bonds and Mortgages, and twelve hundred and fifty dollars in Insurance Stock, which, with two thousand in cash before received, makes the sum total of fifteen thousand seven hundre and fifty dollars, and is in full for legacy left to the Institution by the late Miles R. Burke, of this city.

SILAS BROWN, Treasurer,
June 1, 1839. 172 Pearl st.

NEW YORK ORPHAN ASYLUM.—The subscriber Secretary of the Orphan Asylum, acknowledges the receipt from Robert Gracie, Esq. (Executor,) of twelve thousand five hundred dollars in Bonds and Mortgages, and twelve hundred and fifty dollars in Insurance Stock, which, with two thousand in cash, before received makes the sum total of fifteen thousand seven hundred and fifty dollars, and is in full for legacy left to the asylum, by the late Miles R. Burke, of this city.

MARIA MONTGOMERY, Secretary,
June 1, 1839. 49 Bond street.

TO LET OR LEASE FOR AN EPISCOPAL FEMALE SEMINARY—The well known Flushing Institute, occupied for the last seven years by W. A. Muhlenberg, D. D. as a Seminary for boys. It is beautifully situated within the limits of the village on a rising eminence, commanding a fine view of the surrounding country. The building is three stories high and basement, one hundred and eleven feet front, and forty-six feet deep, supported by columns. The outbuildings are numerous. Attached to the premises are six acres of ground well ornamented with trees and shrubbery. The whole is admirably calculated for the purpose for which it is intended. It is believed so fine an opening for an extensive Female Seminary is seldom presented. To a clergyman or some suitable person the terms for the above premises will be moderate. For further particulars inquire of or address Jehiel Jaggar, Flushing, L. I. or Jaggar & Varick, 150 Front st. New York.

May 25, 1839.

ORGANS.—The subscriber offers for sale the following Church and Parlor Organs:—1 swell organ in a painted case, (imitation of oak,) suitable for a Church; 1 do do in a mahogany case; 1 do do in an elegant Gothic case; 3 small Chapel organs, without a swell; 2 elegant parlor organs, four stops; 3 do do two stops. Inquire at the manufactory in Centre st. east end of Canal st.

May 25, 1839. tf. HENRY ERBEN.

FOR SALE OR TO LET.—Pew No. 41, St. John's Chapel, pleasantly situated in the North Aisle, body of the Church. Inquire at 117 Pearl st. or of the Sexton.

May 25, 1839. 3t.

BLUNT'S WORKS.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our LORD and SAVIOUR JESUS CHRIST, in two vols. 12mo.

HARE'S SERMONS.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.

BUNYAN.—The Life, Times and Characteristics, of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield," in 1 vol. foolscap 8vo. with elegant steel engravings.

LOUIS SHERMAN, 142 Fulton street.

May 18, 1839. tf.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; — — Pesdaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

TERMS *per quarter* of twelve weeks.

For the English Department.	$10 00
For the Classical and English Department,	12 50
French, Spanish, Italian, and German, each	5 00
Stationary,	50
Fuel per season,	1 00

Any further information respecting the school can be obtained by application at the school. nov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelica Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.

March 23, 1839. 6t.

PANORAMAS OF JERUSALEM AND THEBES.

These Panoramas are now open for exhibition at the New Rotunda, corner of Prince and Mercer streets, Broadway, opposite Niblo's Garden.

The Panorama of Jerusalem

Is a splendid painting, of the largest class, covering a surface of ten thousand square feet, painted from drawings taken by Mr. Catherwood, in 1834.

The Panorama of Thebes, in Egypt,

Painted likewise from Mr. Catherwood's drawings, is superior, as a work of art, to any Panorama before exhibited.

The Panoramas are *brilliantly illuminated* every evening by upwards of 200 gas lights, and explanations of the pictures given in the forenoon, afternoon, and at half-past 8 o'clock in the evening.

Open from 9 in the morning till half-past 9 o'clock in the evening. Admittance 25cts. to each Panorama.

Books of description may be obtained at the door at 12 1-2 cents each.

May 4, 1839. 4wi.

NEW BOOKS,—Lectures upon the History of St Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by LOUIS SHERMAN.

SERMON ON EDUCATION, by the Rev. ISAIAH G. DE GRASSE, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-sreet; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.

March 16, 1839 tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. ISAAC WILKINS and Miss BOYD [illegible] Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance, $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D.; Rev. Hugh Smith, D D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co. Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez. Feb. 10. 3m.

POETRY.

From the Church.

THE SEA.

Thou of the mighty past, strange thoughts are stealing
Of thee and all thy wonders through my brain,
Bringing long ages back, and slow revealing
Shades of earth's lost ones in an endless chain,
As though His voice had said,
Give up thy treasured dead,
Thy power is shaken now, thou restless main!

Thou of the first creation, thou wast sleeping
Deep centered in the chaos, when the word
Of life went forth, and young day came leaping
Into quick manhood, and thy waves were stirred,
Kissing the new bright earth,
E'en at thy early birth,
Making the music that all time has heard!

Thy bounds were set thee; thou wast marked thy dwelling,
Thy home in calm and storm, thy prison place,
Where thou might'st fret thee, when the winds were swelling
And dashing up thy tresses in thy face,
Thy bower of peace and rest,
When from thy ruffled breast,
They sighed away, and left nor sign nor trace!

Thou art earth's sister, and art ever bringing
With smiles or tears thy tribute to her feet,
Now a low shower with the night breeze singing
When eve and day upon thy bosom meet:
Now with a troubled moan,
Spreading thy wailing tone,
Far o'er the billows where thy surges beat.

Thou laughest to the sun, when he is waking
Thy waters up from their long dreamless sleep,
And his gay mornbeams, 'mid the ripples breaking,
Sparkle in rainbow colors o'er the deep;
And thy low mists arise,
Like incense to the skies,
That heaven may hold them o'er the earth to weep!

Thou smilest to the moon, when she is bending
Her silver crescent o'er thee like a slave;
Thou mirrorest the stars when they are sending
Their glances through thee to each crystal cave,
And one, the evening one,
E'er yet its race is run,
Sheds tremblingly its ray upon the wave.

Thou art the same, as when the day was breaking
O'er the wild waste thy wrath, through God, had made,
And the meek dove the holy ark forsaking,
Returned no more from the new forest's shade,
And thy wave cold and still
Sank from the Assyrian hill
Where the earth's rescued in their gladness prayed.

Thou art for ever; time o'er thee is sleeping,
While nations fall and states are swept away;
Hast thou no thought, or have thy waves been weeping,
That all, save thee, by nature meet decay,
That Persia Greece are dead,
Carthage and Rome have fled,
And thou art still the same, and where are they?

Thou hast no country, where thy steps are bounding
From shore to shore, where may thy kindred be,—
Yet all are thine, thy voice alike is sounding,
For prince and slave, the despot and the free;
And the bright sunny air
Is thine too everywhere,
Wafting rich odors from its haunts to thee.

Who are the sleepers 'mid thy corals lying?
Children of some now scarce remembered race,—
Dream they the wild winds o'er thy waters sighing
Will wake them up from their far dwelling-place,
To visit earth again,
And seek, alas, in vain,
To gaze upon some old familiar face?

Thou hast youth's freshness in thy caverns fading,
Lost with the true heart and the smiling eye,
And joyous childhood, silver age are shading
Thy depths, where strange contrasted forms they lie;
And the virtuous and good,
Upon thy troubled flood,
Feared not to meet thee, in thine arms to die.

O! thou the mighty, time may not be telling
Of all thou hast been, art, and yet shall be,
But there is one who marked thee out thy dwelling,
He set thy bounds, o'er which thou canst not flee;
His voice shall break the chain,
That age has tried in vain,
And then thou too shalt see decay, thou sea.

From the Church of England Magazine.

THE PLAGUE OF EYAM.

The value and importance of vital religion is in nothing more remarkably manifested than in the entire acquiescence in the divine will, and the implicit trust in the divine goodness, which such religion is so eminently calculated to produce; and he has good reason indeed to be dissatisfied with his spiritual state, who is not content to drink without murmuring the cup, however bitter, which his heavenly Father hath mingled, and who does not realize the truth of the declaration, "Thou wilt keep him in perfect peace whose mind is stayed on thee." It has seldom been my privilege to read a more remarkable instance of such submission and trust than that which presented itself in the devoted minister, of whom a brief notice is here given; and who testified, under circumstances the most trying, the strength of Christian principle: while he holds out, especially to those who, like himself, are peculiarly consecrated to the service of the sanctuary, the propriety or rather the absolute duty, of being ready at all seasons, and under all circumstances, to administer to the temporal and spiritual necessities of those committed to their care. It is to be regretted, indeed, that more is not known of this excellent man: enough, however, is handed down to convince us that he was a fearless and faithful shepherd.

The parish of Eyam, in the High Peak of Derbyshire, Diocese of Lichfield, was visited in the year 1666 by that dreadful pestilence which wrought such havoc in the metropolis. It was introduced into the parish in a bale of woollen stuff, sent from London to a tailor, who with his family, was the first to fall a victim to the disease. It is needless to add, that the neighborhood was thrown into the utmost consternation, as the whole kingdom was in a state of alarm, lest the ravages of the pestilence should extend far and wide; for it was feared that the people of Eyam, in endeavoring to escape from the plague, might carry the infection into the surrounding districts; and this, probably, would have been the case, had not the rector, the Rev. William Mompesson, with the greatest presence of mind, collected the inhabitants together, adjured them not to leave their homes, pointed out the duty of not being instrumental in causing the pestilence to spread, and stated his own fixed determination to remain among them. His wife, a person of a weak habit of body, and at that time showing evident symptoms of consumption, he earnestly exhorted to remove to a distance, and to take with her their two young children. This excellent woman, however, could not be persuaded to leave her husband, or to shrink from what appeared to be a solemn duty. The children were removed to the house of some friends who resided at a distance, and were preserved.

The village of Eyam, while the plague lasted, was necessarily cut off from all intercourse with the neighborhood, and the most disastrous consequences might have arisen from the scarcity of provisions. Through the instrumentality of Mr. Mompesson, however, the Earl of Devonshire, then resident at Chatsworth, was led to provide a regular supply of food for the inhabitants. This was placed on the hills adjacent; and wells, or reservoirs are still shown, where the money paid for the provisions was deposited, to be purified by the water before it was touched by the receiver: and to the honor of the people, and not a little to the influence of the worthy rector, it would appear that they never transgressed the boundary line, which for a season excluded them from the rest of the world. The sick were removed to a small airy huts, where every attention was paid to them. The service in the church was necessarily interrupted; but worship was rugularly maintained at a rock still called Cucklett's Church, around which the people assembled, and from which their faithful pastor ceased not to prepare them for that change which might speedily take place. Is it possible to conceive a more solemn meeting for prayer and instruction, or circumstances better calculated to render the heart of the hearer more prepared for the reception of the good seed? Doubtless not a few were seriously impressed, and, amidst the fearful havoc of the destroyer, were awakened to newness of life.

While Mr. Mompesson was thus actively engaged in the performance of the solemn duties to which he was called, and fearlessly exposing himself to the infection of the dreadful malady it pleased God that his beloved wife should fall a victim to the disease, and enter into rest. She was the daughter of Ralph Carr, of Cocken, in the county of Durham; and a monument is still extant to her memory. Such a loss was, if possible, increased by the peculiar circumstances in which the good pastor was placed.

A letter of Mr. Mompesson to Sir G. Saville, Bart., patron of the living of Eyam, testifies strongly the excellence of his departed wife, and his own implicit trust in the Redeemer's merits in the immediate prospect of death.

To Sir George Saville, Bart.,

Eyam, Sept, 1, 1666.

"*Honored and dear Sir,*—This is the saddest news that ever my pen could write! The destroying angel having taken up his quarters within my habitation, my dearest dear has gone to her eternal rest, and is invested with a crown of righteousness, having made a happy end.

"Indeed, had she loved herself as well as me, she had fled from the pit of destruction with her sweet babes, and might have prolonged her days, but that she was resolved to die a martyr to my interest. My drooping spirits are much refreshed with her joys, which I think are unutterable.

"Sir, this paper is to bid you a hearty farewell for ever, and to bring you my humble thanks for all your noble favors—and I hope that you will believe a dying man; I have as much love as honor for you, and I will bend my feeble knees to the God of heaven, that you, my dear lady, and your children, and their children, may be blessed with external and eternal happiness; and that the same blessing may fall upon my Lady Sunderland and her relations.

"Dear Sir, let your dying chaplain recommend this truth to you and your family, that no happiness nor solid comfort can be found in this vale of tears like living a pious life; and pray ever retain this rule—never to do any thing upon which you dare not first ask the blessing of God upon the success thereof.

"Sir, I have made bold in my will with your name for an executor, and I hope that you will not take it ill. I have joined two others with you that will take from you the trouble. Your favorable aspect will, I know, be a great comfort to my distressed orphans. I am not desirous that they may be great, but good; and my next request is, that they may be brought up in the fear and admonition of the Lord.

"I thank God I am contented to shake hands with all the world, and have many comfortable assurances that God will accept me on account of his Son; and I find God more good than ever I thought or imagined; and I wish from my soul that his goodness were not so much abused and contemned.

"I desire, Sir, that you will be pleased to make choice of an humble, pious man to succeed me in my parsonage; and could I see your face before my departure from hence, I would inform you which way I think he may live comfortably among his people, which would be some satisfaction to me before I die.

"Dear Sir, I beg your prayers, and desire you to procure the prayers of all about you, that I may not be daunted by all the powers of hell, and that I may have dying graces; that when I come to die, I may be found in a dying posture; and with tears I beg, that when you are praying for fatherless infants, you would then remember my two pretty babes.

"Sir, pardon the rude style of this paper, and if my head be discomposed, you cannot wonder at me. However, be pleased to believe that I am, dear Sir, your most obliged, most affectionate, and grateful servant,

William Mompesson."

May the reader and writer of this imperfect sketch, when the hour of death is, or is supposed to be at hand, enjoy the same rich consolations and the same gracious trust, which supported the excellent rector of Eyam.

The ravages committed by the plague soon rendered it necessary to bury the dead elsewhere than in the churchyard, which became incapable of receiving the bodies. A correspondent of the "British Magazine," in 1832, states that "it would appear, from the very crowded accumulation of graves in the churchyard, many bearing date 1666, that for a time, at least, the dead were deposited there in the usual manner; but probably the space was soon occupied, and it was found necessary to inter the remainder wherever the relatives chose; for although now few memorials exist, within the memory of man, in the several places, particularly in a small plot ground close to the village, many grave-stones remained; but, with an unpardonable indecency and indifference, these sacred records of so interesting a period of parochial history have been removed and appriated to other purposes. About three years ago, a few skeletons were discovered beneath the flooring of a barn, evidently placed there as a matter of convenience, without coffins or any other perceptible coverings. Besides the churhyard and the small plot of ground just alluded to, one other appears to have been a favorite burying ground—it is called the Riley Grave-stones, on an elevated, exposed hill, about half a mile from the village. Some years ago numberless little sepulchral mounds were visible, but they are all obliterated, and nothing now remains to identify the spot, saving six head-stones and a tomb, memorials of a whole family, who, with the exception of one boy, were carried off in eight days."

The plague began to decrease in September, and in two months had almost ceased. The following letter from Mr. Mompesson records his thankfulness to God for this great mercy:—

"*To John Beilby, Esq., of —— in Yorkshire.*

"Eyam, Nov. 20, 1666.

"*Dear Sir,*—I suppose this letter will seem to you no less than a miracle, that my habitation is *inter vivos.* I was loath to affright you with a letter from my hands, therefore I made bold with a friend to transcribe these lines.

"I know that you are sensible of my condition—the loss of the kindest wife in the world, whose life was truly inimitable, and her end most comfortable. She was in an excellent posture when death came with his summons, which fills me with many comfortable assurances that she is now invested with a crown of righteousness. I find this maxim verified by too sad experience: "Bonum magis carendo quam fruendo cernitur."* Had I been so thankful as my condition did deserve, I might yet have had my dearest dear in my bosom. But now, farewell all happy days, and God grant that I may repent my sad ingratitude! The condition of this place has been so sad, that I persuade myself it did exceed all history and example. I may truly say that our town has become a Golgatha, the place of a skull; and had there not been a small remnant of us left, we had been as Sodom, and like unto Gomorrah. My ears never heard such doleful lamentations, my nose never smelled such horrid smell, and my eyes never beheld such ghastly spectacles. Here have been seventy-six families visited within my parish, out of which two hundred and fifty-nine persons died! Now, blessed be God, all our fears are over; for none have died of the infection since the 11th of October, and all the pest-houses have been long empty. I intend, God willing, to spend most of this week in seeing all woollen clothes fumed and purified, as well for the satisfaction as for the safety of the country.

"Here hath been such burning of goods, that the like, I think, was never known; and, indeed, in this I think that we have been too precise. For my part, I have scarce left myself apparel to shelter my body from the cold, and have wasted more than needed, merely for example.

"As for my own part, I cannot say that I had ever better health than during the time of the dreadful visitation; neither can I say that I have had any symptoms of the disease. My man had the distemper; and upon the appearance of a tumour, I gave him several chemical antidotes, which had a very kind operation, and, with the blessing of God, kept the venom from the heart; and after the rising broke, he was very well. My maid hath continued in health, which is as great a temporal blessing as could befal me; for if she had quailed,† I should have been ill set to have washed, and to have gotten my own provisions.

"I know that I have your prayers, and question not but I have fared the better for them. I do conclude that the prayers of good people have rescued me from the jaws of death; and certainly I had been in the dust, had not Omnipotency itself been conquered by some holy violence.

"I have largely tasted the goodness of the Creator, and, blessed be his holy name, the grim looks of death did never yet affright me. I always had a firm faith that my dear babes would do well, which made me willing to shake hands with the unkind froward world; yet I hope that I shall esteem it a mercy if am frustrated of the hopes I had of a translation to a better place, and God grant that with patience I may wait for my change, and that I may make a right use of his mercies; as the one hath been tart, so the other hath been sweet and comfortable. I perceive by a letter from Mr. Newby, that you concern yourself very much for my welfare; I make no question but I have your unfeigned love and affection. I can assure you, that during all my troubles you have had a great deal of room in my thoughts.

"Be pleased, dear Sir, to accept of the presentments of my kind respects, and impart them to your good wife, and all my dear relations. I can assure you that a line from your hand will be welcome to your sorrowful and affectionate nephew.

W. Mompesson."

Mr. Mompesson, thus mercifully preserved, was afterwards preferred to a prebendal stall in Southwell, and the rectory of Earlring, Northamptonshire. The deanery of Lincoln was offered him, which, however, he refused in favor of his friend Dr. Fuller. In 1679 he married the widow of Charles Newby, Esq., by whom he had two daughters, and died in 1708.

Among those who afterwards held the rectory of Eyam, was the father of Miss Anna Seward, who was born there. In the summer of 1757, according to Miss Seward, "five cottagers were digging in the heathy mountain above Eyam, which was the place of graves after the churchyard became too narrow a repository. Those men came to something which had the appearance of having once been linen. Conscious of their situation, they instantly buried it again. In a few days, they all sickened of a putrid fever, and three of the five died. The disorder was contagious, and proved mortal to numbers of the inhabitants. My father, who was canon of Lichfield, resided in that city with his family at the period when the subtle, unextinguished, though much abused, power of the most dreadful of all diseases awakened from the dust, in which it had slumbered ninety-one years."

In 1766 Dr. Seward preached a centenary sermon in the church—composed it is said, "with such a power of description, and such a pathetic appeal to the feelings of his auditors (many of whom had lost their ancestors by that dreadful visitation), that he was continually interrupted by the exclamations and tears of his audience."

Howard, the philanthropist, previous to his last departure from England, visited Eyam, to obtain information relative to the ravages of the pestilence; and at his suggestions the remains of a beautiful cross, lying in the churchyard, and overgrown with docks and thistles, was replaced on its imperfect shaft.

In reading this brief sketch, we cannot but be reminded that scenes no less mournful than that now brought before us, were not unfrequent but a few years since, when the pestilence, in another form, was permitted to visit our country. Through the tender mercy of a gracious God, the cholera for the present has left our shores—whether for a season, or for ever, is known unto Him alone. Should it ever be permitted to return, may every Christian minister be enabled to follow the example of Mr. Mompesson; and may all be prepared, with their lamps trimmed and their lights burning, whensoever it shall please Providence to call them away.

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* "Good is more perceivable in the privation than in the enjoyment."

† Quailed (old English), fell sick.

THE TWO DIOCESES.

Nothing could have been more appropriate as the first act of the complete severance of the two dioceses into which New York is now divided than the circumstances presented in the following correspondence. When the Churchmen of Western New York call to mind, as we trust and pray they may, through many long years to come, "the nursing care and protection" which has been extended to them by their brethren of the eastern portion of the state, they will remember, that though *separated*, we are not *divided*—though forming two families we are but one in affection.

To the two societies who have thus so nobly met our diocesan with their offers of Christian liberality, we must long feel ourselves greatly indebted. Under the divine blessing the distribution of the Bible, Book of Common Prayer, and tracts sent forth by the associations named below, has been one of the most efficient means conducing to our present strength and prosperity.

To the Right Rev. William H. Delancey, D. D., Bishop of the Diocese of Western New York.

Right Rev. and dear Sir,—In the name and in behalf of the New York Bible and Common Prayer-book Society, and of the New York Protestant Episcopal Tract Society, respectively, I request your acceptance from the former of 250 Bibles, 500 New Testaments, and 1000 Prayer-books; and from the latter, of 202,250 pages of tracts, for your distribution in your diocese.

Humbly praying that they may, by God's blessing prove conducive to the success of your holy labors, I remain, with sincere respect and attachment, your affectionate brother in Christ,

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

Auburn, May 9, 1839.

To the Right Rev. B. T. Onderdonk, D. D., Bishop of the Diocese of New York.

Right Rev. and dear Sir,—I beg to return to you, and through you, to the Bible and Common Prayer-book Society, and the New-York Protestant Episcopal Tract Society, my sincere thanks for the very valuable donation of 250 Bibles, 500 New Testaments, 1000 Prayer-books, and 202,250 pages of tracts, for distribution in the Diocese of Western New York. This evidence of affectionate interest on the part of our brethren in New York cannot but affect us deeply; and bear testimony to that unity of feelings, views, and principles in two dioceses, which I trust will ever continue unbroken. Most cordially do I unite in prayer that this munficent gift may, by God's blessing, prove conducive to my labors in this important section of the vineyard.

With sincere attachment, I remain affectionately yours,

W. H. De Lancey,
Bishop of the Diocese of Western New York.

Geneva, May 10, 1839.

THE PROTESTANT REFORMATION IN ENGLAND.

To the Reformation we owe it, that a knowledge of religion has kept pace in the country with our knowledge; and that in the general advance of science, and the general appetite for inquiry, this paramount principle of all has been placed in a position to require nothing but a fair field and no favor, in order to assert its just pretensions. We are here embarrassed by no dogmas of corrupt and unenlightened times, still riveted upon our reluctant acceptance by an idea of papal or synodical infallibility; but stand with the Bible in our hands, prepared to abide by the doctrines we can discover in it, because furnished with evidences for its truth (thanks to the Reformation for this also!) which appeal to the understanding, and to the understanding only; so that no man competently acquainted with them need shrink from the encounter of the infidel, nor feel for a moment that his faith is put to shame by his philosophy. Infidelity there may be in the country, for there will ever be men who will not trouble themselves to examine the grounds of their religion, and men who will not dare to do it; but how far more intense would it have been, and more dangerous, had the spirit of the times been, in other respects, what it is, and the Reformation to come, religion yet to be exonerated of weights which sunk it heretofore in this country, and still sink it in countries around us; inquiry to be resisted in an age of curiosity; opinions to be bolstered up (for they may not be retracted) in an age of incredulity; and peagants to be addressed to the senses, instead of arguments to the reason, in an age which, at least calls itself profound! As it is, we have nothing to conceal; nothing to evade; the reasonabiness, as well as righteousness of our reformed faith, recommends it; and whatever may be the shocks it may have to sustain from scoffs, and doubts, and clamour, and licentiousness, and seditious tongues, and an absurd press, it will itself, we doubt not, prevail against them all, and and save too, (as we trust,) the nation which has cherished it from the terrible evils, both moral, social, and political, that come of a *heart* of unbelief.—*Rev. I. J. Blunt.*

PURITANISM TRIUMPHANT.

Many of those venerable structures, which were the glory of the land, had been destroyed at the Reformation, by the sacrilegious rapacity of those statesmen and favorites to whom they had been iniquitously granted. The remainder were now threatened with the same fate by the coarse and brutal spirit of triumphant Puritanism. Lord Brook said, he hoped to see the day when not one stone of St. Paul's should be left upon another. A sentiment of vulgar malice toward Laud may have instigated the ruling faction, when they demolished with axes and hammers the carved work of that noble structure, and converted the body of the church into a stable for their troopers' horses. But in other places, where they had no such odious motive, they committed the like, and even worse indecencies and outrages, merely to show their hatred of the Church. It was such acts of sacrilege which brought a scandal and an odium upon the Reformed religion in France and the Low Countries, and stopped its progress there, which neither the kings of France nor Spain could have done, if horror and indignation had not been exited against it by this brutal and villainous fanaticism. In some churches they baptized horses or swine, in profane mockery of baptism; in others they broke open the tombs, and scattered about the bones of the dead, or if the bodies were entire they defaced and dismembered them. At Sundley they made a slaughter-house of the chancel, cut up the carcases upon the communion table, and threw the garbage into the vault of the Chandoses, insulting thus the remains of some the heroic men, who, in their day, defended, and did honor to their country. At Westminster the soldiers sat smoking and drinking at the altar, and lived in the abbey, committing every indecency there, which the parliament saw and permitted. No cathedral escaped without some injury; painted windows were broken, statues pulled down or mutilated, carvings demolished, the organs sold piecemeal for the value of the materials, or set up in taverns. At Lambeth Parker's monument was thrown down, that Scott, to whom the palace had been allotted as his portion of the spoils, might convert the chapel into a hall; the archbishop's body was taken, not out of his grave alone, but out of his coffin; the lead in which it had been enclosed was sold, and the remains were buried in a dung hill.

Southey's Book of the Church.

REV. A. P. PERCEVAL.

Few clergymen of late years have been more violently accused of a disposition to favor Popery than Mr. Perceval, and yet few have done more to controvert and overthrow that heresy. His "Roman Schism" will long remain a proof of his learning and research, and unanswerable defence of catholic truth. In the appendix to the sixth sermon in the present volume will be found some valuable facts and observations, which prove that, according to the judgment of the universal Church, as expressed at Ephesus and Chalcedon, *sentence of deposition* has been awarded against the bishop of Rome, and every bishop and clergyman under his obedience, who shall dare to present the creed of Pius VI. as a term of communion. Mr. Perceval also shows that the "wretched handful of ignorant men" who conspired at Trent against the spiritual liberty of Christendom have anathematized almost every father,—the ancient Church, St. Paul, and our blessed Redeemer himself! And further, "that by the Councils of Constantinople, Ephesus, and Chalcedon, the bishop of Rome and his agents *in this country* are declared to be "*heretics,*" and their schismatical "*ordination*" to be "*invalid.*" Surely no one, after this will accuse Mr. Perceval of favoring the Papists.—*British Magazine.*

An Inquiry into the Origin of the Antiquities of America, &c. By John Delafild, jun., 1 vol., 4to. New York: Colt, Burgess & Co.

In the course of the very interesting lectures delivered last winter by Dr. Hawks, on the antiquities of America, the origin of its inhabitants, &c., mention was made of this book in terms so commendatory as to induce a lively desire in many to see and possess the work. The opportunity is now presented of gratifying this desire. The volume, which is a handsome thin quarto, was published for subscribers at Cincinati; and the New York publishers, whose names are at the head of these remarks, now propose to bring out another edition here. We heartily wish they may be encouraged thereto, for we look upon the inquiries prosecuted in these pages as eminently worthy of attention, and place a high estimate upon the research and observation, the happy conjectures, and warm interest in his theme which Mr. Delafield has brought to the work.

The theory of the writer respecting the original peopling of this continent is, that it was from two distinct races; the one from the north, the other from the south of Asia; the latter comparatively civilized, and bringing with them the peculiar ideas, manners, and customs which distinguished the Egyptians and Hindostanese; the other savage and nomadic.

The proofs are presented under the distinct heads of the cranial formation, mythology, hieregliphics, astronomy, architecture, and customs peculiar to the ancient races of the two Americas, as compared with those of the Asiatic races.

There are, moreover, included among the proofs an *Aztec* map, or hieroglyphical history, copied from one obtained from Mexico, and various colored hieroglyphics borrowed from Humboldt, which are alike curious and interesting.

Upon the whole, we consider this volume as a precious contribution to American history and literature, and highly creditable to its youthful and intelligent author.

New York American.

We never turn to God as our centre of rest, supreme delight, and sovereign good, till we have tried every thing else.

ASTORIA FEMALE INSTITUTE.—Rev. J. W. Brown, A. M. Rector.—This institution, located at Astoria, (late Hallett's Cove,) Long Island, is now in full operation. The Rector, who is also the principal teacher of the institute, will be able to accommodate two more boarding pupils in his family before the completion of the institute building in August next, if application is made soon.

An elderly lady, in all respects qualified to take the charge of the household department, has been engaged as matron. Miss R. C. Brown, late principal of the Hallett's Cove Female Seminary, is Governess, upon whom, in conjunction with the Rector, and four assistants of experience in the profession, the entire charge of the pupils will devolve.

The number of boarding pupils will after August next be limited to thirty. Masters are engaged for the more advanced pupils in French and instrumental music.

A complete apparatus to illustrate the circle of the physical sciences has been purchased as the property of the institute.

The first annual catalogue is in preparation and will soon be published.

Circulars, containing cards, &c. may be had at the office of the Churchman, and at the principal book stores.

Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, and six towels distinctly marked. She is also expected to possess as her own property a Bible and Book of Common Prayer.

The delightful and healthy location of the institute, the beautiful grounds by which it is surrounded, and its vicinity to the city, render it peculiarly desirable as a place of education.

Applications to be made (post paid) to the Rector at the institute, or to John L. Riker, Esq. 131 Fulton street, New York.

May 25, 1839. 3m.

MISS DRAPER'S SEMINARY,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.

Terms:—Tuition in English for a term of twenty-two weeks, $16; music with use of instrument, $26; French and Spanish, $12 each; Latin, $6; drawing, $12; ornamental needle work, $8. Board, exclusive of washing, (which is fifty cents per dozen), $3 per week. There are other incidental charges for fuel, lights, &c.

It is expected that one half the charges for board and tuition will be paid in advance.

For the character of the Seminary, reference may be had to—

Rt, Rev. T. C. Brownell, D. D.; Rev. G. Robbins, Rev. G. Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esqr's. Hartford; Rev. C. S. Henry, D. D. New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.

May 25, 1839. 3m.

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st. 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

Design.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

Instruction.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

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April 25. tf

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References—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.

April 9, 1839. 13t

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

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The Churchman's Annual, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

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Feb. 19. tf

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